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THE MISSIONARY SURVEY

W. C. Smith, Managing Editor.

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The Missionary Survey's Campaign for 50,000 Subscribers

The Goal: A Subscriber in Every Presbyterian Home

Is there One in Your Home?

One Hundred and Nine Churches now occupy Jack's Honor Roll, five having been added during the past month as follows:

	Average
Glenwood, Ark. . . .	2.5
Pee Dee Church, N. C.	2.9
Mark's Creek Church, N. C.	4.5
Lake Charles, La. . .	4.7
Dunellon, Fla. . . .	4.8

If there are other churches which should be placed on the Honor Roll, remember "Jack" should be advised. No church is placed there until it makes application for the honor, with a statement of its claim.

FOREIGN MISSIONS

Rev. S. H. Chester, D. D., Editor, 154 Fifth Avenue, North, Nashville, Tenn.

MONTHLY TOPIC—MEDICAL MISSIONS.

OUR last news from Africa was to the effect that the new hospital at Luebo, was nearing completion, and that Dr. Stixrud had already acquired fame as a surgeon on account of some very important and difficult operations which he had performed. One of these was upon Mrs. A. C. McKinnon, who, but for Dr. Stixrud's presence and skill, would have been compelled to return home at the cost of several hundred dollars to the Mission treasury and to the very great discouragement of the Mission on account of the loss of two valuable workers. To have competent medical help on the field contributes in a most efficient way not only to the success of the work, but also to economy in conducting the work to an extent much beyond the cost of the support of the medical missionary and his trained nurse. The services of Miss Elda M. Fair as a trained nurse have been invaluable, and several times she has been able to save the day in the absence of the doctor. In one more year she will need to be coming home on her first furlough, and two more trained nurses are imperatively needed for the African Mission—one to take Miss Fair's place at Luebo while she is absent, and another to be stationed at Mutoto, where Dr. Robert King, for whom we are now trying to make sailing arrangements, will probably be stationed.

Perhaps the greatest single philanthropy in the history of the world is that which is being undertaken by the Rockefeller Foundation to bring medical relief to the suffering millions of China. The plans of the Foundation were described in our July number. Recently our office has had a visit from Mr. Roger S. Greene, a business representative of the Foundation, who is now on his way to Peking, where the first great medical school of the Foundation is to be established. For this purpose they have purchased the medical outfit of the London Missionary Society at Peking at a valuation of about $200,000. The next school will probably be established at Shanghai, and our hospitals near to Shanghai, those at Soochow, Kashing and Kiangyin will probably be the first beneficiaries of the Foundation in providing clinical training grounds for the medical pupils of the Shanghai school. Mr. Greene is the son of Rev. Dr. George Greene, who was for many years a missionary of the American Board in Japan, and is a man full of genuine missionary spirit and familiar with missionary traditions.

C. M. S. Medical Missions.

In the month of May, the Church Missionary Society celebrated the Jubilee of its Medical Missionary Work. The Society has 85 doctors and 69 nurses and heads the list of all Missionary Societies in this branch of the great campaign. Its work is in Africa and Egypt, and Persia and Palestine, and India and China. Since 1895, the number of beds in C. M. S. hospitals has increased from 830 to 4,036, and the number of their occupants from

Eastern Exposure of E. B. Chester Woman's Hospital, Soochow.

6,432 to 45,275. The number of visits of out-patients to the dispensaries has grown from 418,000 to 1,266,000. These are signs of vitality and the friends of the C. M. S. the world over will congratulate the Medical Mission Auxiliary of that Society on their success on raising the funds for the support of this great work, and will wish them ever-increasing power of development and extension.

Doctors and Nurses Needed.

The Executive Committee is very anxious to receive applications from several more physicians and trained nurses for appointment to our Medical Mission work. Dr. Mooney has retired from the work at Soochow, and Dr. Wilkinson greatly needs an assistant in his large and important work. An additional trained nurse is also needed for the hospital at Soochow. Additional trained nurses are also needed, both for Kashing and Kiangyin. Our hospitals at Sutsien, Tsing-Kiang-Pu, and Haichow all need additional doctors and nurses. The hospital at Hsuchoufu needs a trained nurse. Some one to look after the business side of the work in some of these hospitals, as Miss Nisbet is now doing at Kashing, would greatly help the situation, and the Committee would be glad to correspond with any one who has the training for that kind of work, and who would be willing to go with the true missionary spirit.

PANAMA CONFERENCE.

ON June 9th and 10th there was held in the City of New York a meeting of the Eight Commissions engaged in preparing the reports for the Panama Conference to be held in February, 1916. The Chairmen of the Commissions presented tentative drafts of their reports for criticism and discussion and for the purpose of securing harmony in the general tone and character of the message of the Conference. It was unanimously agreed that in the discussion of matters relating to the Romish Church there should be as little as possible of a polemic character, but that the method of approach should be such as would not offend those members of the Romish Church in Latin America who are dissatisfied with the existing state of affairs, and who might be willing even to co-operate with Protestant missionary work along lines that look to the elevation of the people educationally and morally. As a matter of fact there are vast numbers of Latin Americans nominally connected with the Romish Church who, so far from regarding our Protestant educational mission as an intrusion, welcome it and show their appreciation of it in very substantial ways. When the writer visited Mexico some years ago for the purpose of locating the Graybill Memorial Indus-

Old Spanish fort on top of San Juan Hill, near Santiago, Cuba. It was here the famous charge of the "Rough Riders" occurred under Col. Roosevelt during the Spanish-American War. Delegates to the S. S. Convention are seated on the cannons.

trial School, he found himself the object of distinguished attention from the best citizens of nearly every town he visited. Delegations of these were received in every place visited for the purpose of presenting the claims of their several localities for the location of the school. In one place more than a thousand dollars was subscribed by members of the Romish Church and offered as an inducement to locate the school at that place. At Montemorelos, where it was located, the Municipal authorities, all of whom are nominally Catholics, after doing all they could for our encouragement with reference to the Industrial School, offered to donate us a beautiful square in the heart of the town as a site for a girls' school on condition that a building costing not less than $10,000 should be erected on it.

Medical Mission work in Latin America is also welcomed by the people everywhere, and it is easy to make a Protestant hospital self-supporting through the co-operation of the people, who are nominally Catholics. It was determined at the recent New York meeting to try to make such a presentation of the character and aim of our Protestant missionary work as would not alienate any of those who might be willing to co-operate in the ways suggested above.

All who believe that the gospel of Christ in its New Testament purity is the one hope of the world, and who desire to see it proclaimed and applied throughout all the American nations are entreated to pray for this proposed Conference and for those engaged in preparation for it and to do all in their power to promote its success. As the Executive Committee of the Conference well says in one of its recent bulletins, "Such a Conference cannot expect to have God's blessing if it is not held in the spirit of hope and love. It must not be a time of mere negative criticism or of condemnation of what is disapproved. It must be a time of conscientious, prayerful, open-hearted planning together to spread the word of God throughout all the great reaches of the Latin American nation and to make the living Christ known as the power of salvation alike to nations and to individual men."

COLLEGIO AMERICANO EVANGELICO DE PERNAMBUCO, BRAZIL.

Miss Margaret M. Douglas.

ON THE 24th of November, 1914, we completed our tenth scholastic year; for the first time in our history a class completed our course of study. We graduated two girls, giving them diplomas with appropriate graduating exercises. Instead of my writing you myself an account of our clos-

Collegio Americano Evangelico de Pernambuco.

ing exercises, I am sending you a translation of the report that came out the next day in one of the Brazilian daily papers. Beatrice Leao, the one standing in the picture of the graduates, was converted in this school. She came here a strong Catholic, but is now one of the finest Christian characters I know.

The article in the paper is as follows:

"The exercises at the close of the scholastic year of this institution took place last night with unusual brilliancy. A greater formality than in previous years, the presenting of diplomas to two graduates—namely, Beatrice Carneno Leao and Dilia von Sohsten, the first pupils to finish the eight years' course in the school—gave an eminently intellectual character to yesterday's festivity.

Simply, but tastefully decorated with the beautiful flowers and foliage of our tropical country, the flags of the sister Americas in friendly union, a band of music which contributed still more to the festive aspect executing entrancing selections from time to time. the American College may pride itself on having given an elegant and edifying soiree.

A class-room of the Collegio Americano Evangelico de Pernambuco.

More than all this our most select and cultured society—matrons, young maids and gentlemen elbowed each other in its large and airy salons, showing in their happy faces that satisfaction so characteristic of moments of truly enchanting enjoyment.

The program was simple but original and striking. Hymns, addresses, recitations in three languages—French, Portuguese and English—besides an interesting dramatic representation well executed by a group of graceful girls, constituted in synthesis the principal part of the entertainment.

The salient note of the occasion, however, was that which referred to the graduation. The valedictory address by Beatrice Carneno Leao may well be a cause of satisfaction and pride to the principals of the school, not only because the ideas expounded in it showed great culture and attainment, but because the sounding note of gratitude testified eloquently of how elevated had been the example, how practical the methods and how unforgettable the lessons of these heroines of education during the wide contact of eight years.

Miss Margaret Douglas and Miss Martin, the principals of the school, have impressed themselves on the responsive minds of their pupils.

Surely, there is no reward great enough for these dedicated women who, leaving their homes, family and coun-

Delia von Sohsten and Beatrice Carneno Leao. The first graduates of the Collegio Americano Evangelico de Pernambuco.

Teachers of the Collegio Americano Evangelico de Pernambuco.

Some Christian girls of the Collegio Americano Evangelico de Pernambuco.

try, have come to Brazil with the fecund intention of teaching by the famous American methods, if it were not for exhibitions and testimonials such as those of yesterday. The sincere and grateful words of the intelligent pupil, Miss Beatrice Carneno Leao, and the eloquent and appropriate address of the talented director of the Pestalozzi College of Natal, the Rev. Jeronymo Guenos in presenting the diplomas, were equal to an apotheisis to these two.

The excellence of the American methods, which constitute the greatness of the United States of America, which have developed Sao Paulo and are developing in part other Brazilian centers, teaching, and teaching how to teach, proved yesterday in the eloquence of the intellectual exhibition at the American Evangelical College how much it is already doing and how much such institutions inspired by the inestimable educational system of the country of Horace Mann can do in educating and lifting up our people.

Exhibitions like that of yesterday are an optimistical promise for the betterment of our national education and give us faith and hope in the greatness of our future.

Our congratulations then to the pupils and our greetings to the distinguished and intrepid principals of the Collegio Americano Evangelico de Pernambuco."

Translated from 'O Jornal Pequeno of November 25, 1914.

ATTEMPTED CRIME WITH DYNAMITE.

Translated from "O Seminario," a paper published at Bom Successo, Brazil.

UNHAPPILY, there are still in this unfortunate land of ours, noxious elements that are truly obstacles to our civilization, elements that work together mightily to our demoralization before other lands which pride themselves upon being civilized. Bom-Successo still has outlaws such as the backwoods have!

The very grave affair which took place at daylight yesterday is an indisputable confirmation of this fact. It goes to show the vileness of characters, base in the full meaning of the word, plebeian, despicable wretches, who only serve to bring misfortune to society.

Let us narrate the fact in all of its details. Some time ago, there was founded in our city, a most important establishment of learning known as the Evangelical School, which opened auspiciously under the able direction of experienced educators, North American and Brazilian.

The method and government, good order and faultless devotion of the faculty—everything combined to make the above-referred-to establishment recognized as indispensable, meriting the fullest acceptation from that part of our society which loves progress and welcomes instruction and knows how to render homage to merit.

Before the laurels so worthily won by the Evangelical School, envy did not delay in appearing from the darkness in which it hides, threateningly, to stir up against the School the most atrocious, unbounded and unjustifiable persecution.

Nothing, however, could stop the march of progress of that seat of instruction, which, ever since it was founded here, has conferred upon our section tremendous and inestimable benefits.

But envy and spite, plotting together in darkness, resolved to take recourse to extreme measures to carry out their diabolical plans. The plot was carried into effect at 2 o'clock Saturday morning. At that hour a frightful explosion awoke the whole city, so strong and violent it was. It was not an earthquake, nor thunder, as was at first believed. It was a barbarous out-

rage that was done to the college of the North Americans!

Persons,—whether of their own accord, or whether instigated by others, we do not know—placed under the foundations of the house several bombs of dynamite, and after they had set fire to the fuse also threw a bomb upon the roof. By a strange good fortune, only the bomb exploded which was thrown upon the house where were sheltered several teachers and a number of pupils, to whom the Almighty in that unhappy hour vouchsafed His saving protection. With the explosion which occurred, the roof was greatly damaged, but the whole house would have fallen down, had even one of the bombs placed in the foundations taken effect. Then, infallibly, would have succumbed all those respected ladies, and all those children who were sleeping in the arms of innocence, without being able to foresee that a most horrible death extended its skeleton arms toward them.

This grave and revolting event has filled Bom Successo society with just indignation, and it anxiously awaits the efforts of the police to discover by a rigorous investigation, which will be instituted at once, the wicked authors of such despicable and senseless cruelty. It is necessary to discover the authors, so that they may be punished with the severity they so justly merit.

Fortunately, not a death nor an injury resulted from the attempt, and we do not know how to account for this miracle.

It devolves upon our public to get on the track with all energy, so that society may be revenged. It is too much of an outrage!

Yesterday evening at six o'clock, the people gathered together in the office of the City Council, and from there, in a body, went to the Evangelical School in order to congratulate the faculty and pupils on having escaped safe and sound from the barbarous attempt.

When the crowd arrived at the College, our editor, Senor Castanheira, asked permission to say a few words. He then spoke in the name of the people, reproving bitterly the vandal act born of spite and jealousy, and pledging the distinguished teachers the unanimous support of the civilized people of Bom Successo.

A YEAR'S WORK AT THE KASHING HOSPITAL.

DR. W. H. VENABLE.

ABOUT 30,000 cases treated in the dispensary; 2,000 in-patients; 700 operations under general anaesthesia; 200 maternity cases.

The 30,000 dispensary cases represent over 10,000 individuals coming every year to us seeking relief from bodily ills. These persons are treated in the dispensary on Mondays, Wednesdays and Fridays. Many come early enough for morning prayers; but their touch with the hospital is so transient —like a straw in the current, touches, turns, touches again maybe, then is gone. WHERE?

During the past year we cared for about 2,000 patients in the wards and private rooms. Some stay only a few days, others weeks and often months. One girl, 17 years old, has been here almost three months, has had three operations resulting from appendicitis long neglected, lies day after day in the ward, and has never been heard to complain in any way, but greets each one with a smile even though it be often a wan smile. She is the daughter of a Presbyterian elder, and is herself a Christian. We do about sixty surgical dressings a day on these patients, or about 20,000 dressings a year. It is with these patients the evangelist is able to do the most effective work.

The many operations under general

Dr. and Mrs. Venable, Dr. Hutcheson and Miss Corriher, with nurses, Kashing Hospital.

anaesthesia keep nearly all of the doctors and nurses busy three mornings of the week, Tuesday, Thursday and Saturday, and make it necessary to run two operating rooms, often having three persons under ether at the same time. This work covers a large field; stab and gunshot wounds inflicted by robbers; injuries by railroad, falls, buffaloes, family brawls; tuberculosis of bones, appendicitis, tumors, removal of spleen, abscess of liver, cancer of breast, many eye diseases, gall stones, hernia, skin grafting, etc. Abscesses and ulcers are treated by the hundreds.

Our maternity work increases each year. A few of the cases are seen in their homes but by far the larger part of them are treated in the hospital. We rarely have a death among these cases, the only deaths occurring in patients who are in a desperate condition when brought into the hospital.

Attempted suicides from match poisoning and swallowing gold rings and earrings are frequently brought in. Other diseases treated are malarias, pneumonia, indigestion, diphtheria, consumption, leprosy, typhoid fever, etc., also many cases to be cured of the opium habit. Many desperately needy cases must be turned away because we have no ward for the care of contagious diseases. This is an imperative need! This particular call for room has been made many times. Have you heard it? Have you no responsibility here?

Opium patients come here to fight a hard battle and need to feel the touch of genuine Christianity. China needs a strong grasp of a friendly hand at this juncture. We cannot feel we are giving it when these men of all grades are crowded into a few rooms over the laundry, with frequently ten men in rooms meant for six. They have a south porch which helps wonderfully.

The growth of the work in the women's department has crowded all quarters. We have had to give over one whole upper floor of a "men's building" to women's surgical cases. The maternity wards are far from adequate,

and many of these cases now have to be put into another building too far removed from operating room and babies' bath room. Surely we should have the necessary room to care for these mothers who have the molding of future China in their hands. The new methods and tender care have already won many hearts to Him Who was made homesick at the sight of the little children and said, "Of such is the Kingdom of Heaven." Chinese mothers learn much of hygiene. Many bring their babies for the warm bath after having returned to their homes, and some have even established the daily bath in their own homes, for they say the baby is not comfortable without it. Few people in America can realize that this is really "a revolution."

As the work grows, one would naturally expect a call for increased appropriations from the home church for running expenses, but in this you must be disappointed. We are moving steadily toward self-support. A few figures may not be amiss here:

Total cost of running the hospital one year (including salaries of missionaries), $12,000.00 (gold).

Amount paid by Chinese, $7,000.00.

Balance paid by home church, $5,000.00.

Of this $5,000.00, missionaries receive in salaries, $4,000.00, and only $1,000.00 goes to the running expenses of the hospital.

But while the hospital is in a good condition as regards running expenses, we hope no one will be led to suppose that our equipment is anywhere near complete. We are in desperate need of new equipment and new buildings, especially a nurses' home, a maternity ward and a new women's ward.

EVANGELISTIC.

There is no department of the work in the hospital perhaps which requires so much tact and patience and such boundless faith. There is no one method of doing it, but each patient must be studied and made a friend of, and then it is just "Line upon line, precept upon precept."

Morning Prayers at Kashing Hospital.

All the patients who can walk are urged to attend morning prayers held in the dispensary room every day before the dispensary opens. This service is made just as simple as possible, so that all may understand. Then the lady evangelist goes with the Bible women from ward to ward and from room to room teaching the individual patients. Every Sabbath there are special services for the patients in both men's and women's wards.

Last year an elderly lady belonging to a wealthy family here in the city was brought into the hospital in an almost dying condition. Her daughter came in with her to help to care for her. They said they had been to chapel service once of twice, but they seemed to be utterly indifferent to the gospel and sometimes almost refused to listen. The daughter was quite well educated and she was given Christian books to read, but outwardly she showed no interest in the truth for many weeks. Then there was a wonderful change, and she became an earnest seeker after the truth. When asked one day what had finally convinced her, she said: "I believed from the first that the doctrine you preach was the truth, but I was unwilling to say so, but the love and kindness shown by the doctor and his wife and their assistants to that disagreeable ungrateful woman in the next room revealed to me what you meant by 'The love of God' of which you are constantly telling me. The kind of love that could make anybody patient and kind to that woman must be true love and could only come from above, and I believe in it and want it." She became a most earnest student of the Bible and has united with the church.

One Sabbath morning some weeks ago, a well dressed lady came into church during service. As she brought her Bible and took part in the service we knew she must be a Christian. In talking to her we found that she had been treated here in the dispensary seven years ago while on a visit to her mother's family in this city. She heard the gospel and became convinced that it was the true doctrine. She went back to her home a long distance away, and told her husband of the wonderful Doctrine she had heard here, and he, too, became interested. At that time there was no chapel in their home town but they found out there was a Presbyterian church in a town some distance away, so they went there to service when they could. The whole family are now church members, and the husband, Mr. Mo, is a student of the Bible School at Nanking.

It is impossible to follow up all those who have been patients in the hospital, many of them come from places far away, but we have His promise that His word shall not return unto Him void. And so we go on preaching the word day after day knowing that in His own good time there shall be an abundant harvest.

THE OUTLOOK IN MEDICAL WORK.

DR. R. T. SHIELDS.

I SHALL begin this letter from Nanking by telling something that happened outside of Nanking.

The China Medical Missionary Association had its bi-ennial meeting in Shanghai in February, 2nd to 5th. There were over one hundred doctors present. There were quite a number of scientific papers, but the greatest interest was in the question of public health propaganda and medical education. Medical missionaries throughout the country have become larger or smaller spheres of influence, and more or less centers of hygiene and cleanliness, but it is thought that the time is ripe for a more concerted action, and a wider campaign in the interests of public health. Those of us who live in China can fully appreciate the necessi-

ty for, and the difficulty of, such an undertaking. The present very friendly attitude of the Chinese people and officials makes us hopeful that they will co-operate with the missionaries in such a move.

The Association appointed a Council on Public Health to attend to this important duty.

In connection with the question of education and medical schools, the old question of English or Chinese as the medium of instruction was brought up; also the discussion as to how many schools we should attempt, and where the schools should be located. After considerable discussion, the Association appointed a Council on Medical Education to seek to classify and standardize medical missionary schools, and also get information in regard to other schools or so-called schools, throughout the country.

One of the most striking features of this conference was the fact that we had several Chinese members present, and the willingness of the Chinese officially and unofficially, to co-operate with us, was very strongly shown. Dr. Wu Lien Teh, the man who was at the head of the Plague Commission in 1910, and the best known Chinese physician in the country, took a very active part in the meeting. Dr. Yen, a Yale graduate, announced the recent union of the Yale Medical Missionary School and Hospital with the Hunan Provincial Government. This school now is known by the name of the Hunan-Yale Medical School, and is located in Changsha, the last Provincial capital to be entered by the missionaries.

I had the pleasure of attending several informal meetings of Chinese translators, and representatives of the publishing houses, with the Terminology and Publication Committee of the Medical Association. These meetings culminated in a call issued by the Vice-President of the Kiangsu Provincial Educational Association for a meeting of representative Chinese with the Publication Committee: There were present some of the leading men of the two large Chinese publishing houses, the heads of two Government Medical Schools, and others interested in the question of medical education and terminology. The result of this meeting was the adoption of a resolution asking Dr. Cousland, the Editorial Secretary of our Committee, to submit advanced sheets of the revised edition of the medical lexicon to the Kiangsu Association. They will see that they are distributed to the proper parties throughout the country. They will also call a meeting later to discuss more fully the terms, with a view to uniting with the Medical Missionary Association in asking the Government to officially appoint men to act with the missionaries in standardizing the medical nomenclature for the whole country. The present condition of medical nomenclature is so chaotic that those who have attempted education in Chinese we think, will be willing to come together in order to adopt some standard. The Mission schools and those using our terminology have no particular difficulty; but the market is flooded with scientific books largely using Japanese terms.

Before leaving Nanking for the Shanghai meeting, the missionary doctors of the city were invited by the Health Commissioner and the Chief of Police to a tea in order to discuss the proposed public health regulations, and to give advice. We are practically asked to act as an advisory committee to these officials in doing something that has never been done throughout all the past ages—that is, attempt to clean up the city. They are not going to attempt anything very radical at first, but to attempt *anything*, is a great sign of progress. They promised to establish a health office where meetings shall be held, and, incidentally, they have agreed to allow human dissection in our school.

The first reform step is the establishing of a so-called school for old mid-wives of Nanking, and we attend-

ed the opening of the school the other day. To look at the crowd of forty or fifty—most of them old hags that the police had rounded up—was enough to make one realize very strongly two things; one, the impossibility of educating such a bunch, and another, a profound pity for the women who are left to the tender mercies of such absolute ignorance, as was expressed in the faces of these old women. The attempt is to be made to teach them a few fundamentals in regard mostly to soap and water, and hereafter to have a real school and issue licenses only to those who pass through a regular course. Of course, as being an important part of the opening exercises, we had our pictures taken and I shall be interested to see the result. I was seated between the Chief of Police and the Health Commissioner with a background of fifty old women. At the side were the neat nurses of the Nurses' Training School, where this meeting was held. The contrast between these young women and the old needed no words to emphasize it.

The Medical School is going along as usual, with the same students that we had the last term. The pre-medical class will begin their regular medical studies in the fall, and no new class will be admitted at that time. We are getting the work divided up amongst our growing Faculty, which is best for students and Faculty alike. I have asked to be relieved from clinical work in order to give my whole time to teaching laboratory work and translating.

The hospital gives us the greatest concern at present. As you know, it has been for years the hospital conducted by the Disciples' Mission. The Medical School has purchased it, but we have no regular funds for the running expenses. Nanking is a poor community at best, and a revolution and rebellion and wholesale looting of the city have not tended to raise the financial status of the population. The town is full of paupers, and the hospital has the reputation for doing good deeds without money and without price, so we are "up against it."

Our new Teachout operating pavilion has just been completed, and we are going to have a "spring opening" before long, at which time we shall invite mostly our rich friends, and see if we cannot raise something to help along the good work of taking care of the paupers. Paupers make good clinical material for teaching purposes, but one cannot have a self-supporting hospital with only this class of patients.

The School of Theology has opened with about twenty new students in their Training Department. They have about 90 students on the grounds.

It is hardly necessary to speak of the political situation for the benefit of home readers. We are all very much concerned over the Chinese-Japanese conditions, but before this is printed the situation may be relieved.

But in spite of wars and rumors of wars, of politics and poverty, the fact remains that the opportunity for Christian missions seems to grow larger with the passing days.

THE WORK AT CHINKIANG.

MRS S. SYDENSTRICKER.

I BELIEVE it is my turn to send in some items from this station, at least that is what the "station master" says. When we returned from Hsingfong on Monday last, we found a new missionary had arrived in the home of Mr. and Mrs. Crenshaw. We, as a station, give little "Martha Craig" a hearty welcome. Mr. Crenshaw at our last station meeting reports the work in his field along the river district to be progressing. In his city chapel he has good attendance and a number of enquirers.

The Chinkiang Boys' High School, in charge of Mr. and Mrs. Richardson.

Mr. Richardson is "booming" the boys' school. A number of new boys have matriculated and he and Mrs. Richardson find their hands and hearts full. The new piece of land is being taken into the campus by moving the old wall. This will give the boys a fine playground till it is needed for building.

Mr. and Mrs. Paxton are hard at work as usual. Mr. Paxton has fine audiences of interested hearers at Kenan, his new out-station. Mrs. Paxton's girls' day school is in a flourishing condition and the chapel at West Gate well attended, their boys' day-school doing fine.

We look forward to the time when all the unworked towns and cities in this field assigned to our station will be occupied, at least by one good native worker. In a few years this will be a fact. Mr. Sydenstricker and I came back from a tour of the out-stations with cheered and hopeful hearts. Bible classes were larger and more interesting, chapel services attended by crowds of those who listened, and a goodly number of men and women asking for baptism.

Our new single worker is busy at the language, and by way of change makes herself useful in many ways. One of the ways is helping to run the S. S. and girls' day schools.

There has been great excitement among the Chinese recently about the "Japanese coming to take China just as they did Korea." Spring seems not to be coming to Chinkiang this year. How is it at other stations? Our seasons appear to have changed much in the last few years. I wish we had news enough for a stirring letter, but it is the old Chinkiang somewhat improved.

SUCHOWFU'S NEW HOSPITAL FOR WOMEN.

Mrs. Mary Thompson Stevens.

SEVERAL days ago, we received a card from our Editor, asking for a letter for the *Bulletin*. We couldn't tell whether it was written to Mr. or Mrs. Stevens, but, as Mr. Stevens has been having an attack of malaria, a siege of working over accounts, and a conference of his country help-

ers all at the same time, I'm afraid I'll have to take this task upon myself. It's a real relief to my feelings, by the way, to criticize someone's penmanship after having had the mortification lately of being told by Mr. Graham that my writing was illegible—if you've ever received a letter from the aforesaid gentleman that wasn't written on a typewriter, you can appreciate the humiliation I've endured!

But you want to hear news from Suchowfu. This, by the way, is the first time I've spelled the name of our honorable city in this way, but I want to save the Editor the trouble of changing it! Perhaps I'm like most of our Chinese here, slow to change but somehow Suchowfu doesn't seem so much like home as that other spelling that I dare not use.

We Suchowfu-ites seem to get busier every year. The tennis court is sadly neglected and "social nights" are a thing of the past. The monotony is occasionally broken by visitors from other places, both north and south, who are traveling *via* T. P. R., but even these have been fewer than usual lately.

Since our last letters were sent to the *Bulletin*, there have been at least two events of more than passing interest. One was a Christian wedding that was held in our pretty new church in somewhat foreign (?) style. It was the first of the kind we've had here, but, as I expect most of the other stations have already witnessed such events, I will not go into detail about this, but tell you of another "hsi si" which took place on last Saturday. This was the formal opening of our beautiful new hospital building for women and was truly a "big day" for Suchowfu. The building is most attractive, both inside and out, and those who know, say it is very convenient and admirably suited for hospital work. Perhaps these long years of waiting and working under such unfavorable conditions have made Dr. Grier appreciate more than ordinary people, just what is needed most and is most essential in a hospital. She has certainly had ample time in which to make her plans. I've asked Mr. Grier for a picture of the building to send to you, but unfortunately it will not show the effective coloring of gray and red brick nor the attractive interior.

For the opening day, the halls and porches were attractively decorated in flags of different countries, two large flags of "the two great Republics" hanging over the main entrance. The original plan was to have the exercises in the yard just in front of the hospital, but, as a cold March wind made this impracticable, they were held in the assembly hall of the Boys' School. There was a song by the Girls' School, composed especially for the occasion, followed by appropriate speeches by Mr. Grier, one of the city officials, a prominent representative of the city gentry, and Mr. Chou, the assistant pastor of the Suchowfu church.

Another scheme, which didn't work out exactly as planned, was to have specially invited guests in the morning and the general crowd in the afternoon. I was reminded of a Chinese proverb Mr. McGinnis told me about when I first came to China. I won't attempt the Chinese, but it speaks of the difficulty of inviting women guests—"invite fifty and a hundred will come!" Besides the Chinese guests and the missionaries, there were several other foreigners, representing at least four nationalities.

At the conclusion of the exercises, the magistrate was given the key to the hospital, and amidst the popping of fire-crackers, he opened the big entrance door and the guests were invited to enter. The exclamation I heard more than any other was "it couldn't be cleaner," an expression which was probably more appropriate before than after the function.

Getting the new building doesn't mean we have all we want even yet. The extra work in connection with the new hospital makes the call for a nurse

all the more imperative, and we trust it will not be very long before this hope will be realized. Only this morning, Dr. McFadyen and Dr. Grier performed a most difficult operation, the first in the new hospital. Before they had finished the operation, one of the school boys had epileptic convulsions and a French engineer, who is ill with pneumonia and has been brought here for treatment, had a hemorrhage. This is perhaps a little more strenuous than usual, but it isn't uncommon for our doctors to be wanted in several places at the same time.

As we look back over the history of the old hospital in its squalid little Chinese huts, and forward to the great opportunity before the new hospital, our prayer is that the good work begun in the old may continue in an even larger way in the new. Many of our most earnest Christians and inquirers have come through the hospitals, and who can estimate the far-reaching influence on the souls, as well as the bodies, of the thousands who have received treatment in our Suchowfu Institutions?

THE TREND OF THOUGHT IN THE CHINESE CHURCH.

S. ISETT WOODBRIDGE.

THE Christian Church in China has developed more rapidly in some centers than in others, and this fact makes it extremely difficult for those who have to deal with the Church as a whole. At the present time there are many delicate questions arising in certain quarters which require the most careful handling. The wise missionary will eliminate the personal equation as far as possible and, humbly and unseen, seek to guide the Chinese brethren, in the firm belief that the best apologetics today are love, forbearance, self-sacrifice and service.

With our knowledge of history in the planting and training of the Christian Church in our own countries we are apt to forget that for the most part the Chinese are ignorant of those processes and evolutions that have gradually developed the Western Churches; or take for granted a knowledge of procedure which the Chinese have not acquired. The Church in the Far East is in the first century of its existence and there is little experience of the laws of spiritual and material growth which have directed and governed the progression which is exhibited in the Churches in Europe and America.

Few people who do not keep in constant touch with the Chinese, realize what a wonderful change has come over them both in thought and character since the Revolution three years ago. In many respects this change is not flattering to the Chinese, but on the whole it may be said that the Christian Chinese are much improved by the new order of things. The spirit of independence, however maudlin and confused it may display itself in certain quarters, however misdirected it appears and however distasteful it may be to those who have acquired the settled *habitus* of control, is the first result of the *debacle* of 1911. A new impelling force was injected into that idea of liberty both in Church and State, that our translated Western books had generated. It would be interesting here to follow the trend of secular events since the Revolution, but we can only rehearse briefly what took place and is taking place in the new history of the Chinese Church. The Revolution threw a new meaning into the word *independence*, but in the rough and tumble of the wars of the past centuries, in Europe and America, the westerner has strained its content. There is the most careful solicitude on the part of the Chinese to refrain from giving offence to their foreign col-

leagues in the work of preaching the gospel.

Self-supporting churches have sprung up in all parts of China and have been tactfully encouraged by some missionaries who have caught the spirit of the movement however raw, misguided and jejune the manifestations of that spirit may be. There is no doubt that many Chinese have gone too far in certain efforts toward independence, but the large body of Christians are willing and even eager to work together with the missionary. The new spirit needs guidance and direction and the times demand our forbearance and our earnest prayers; for it is prone to wander into wrong ways, to deal with politics and secular patronage, and to become debased by the seductions of the world. In politics the missionary should be seen and not heard, and in all the history of China there has been no better time to keep silent in government affairs than just now.

Examples of practical independence on the part of the Chinese are seen in the newspapers that have been established by the Christians some of which have been obliged to close down largely on account of political complications. These papers have a decided Christian tone.

Chinese contributors to the columns of the religious papers are generally sound in the faith. They desire to spread the revival fires now breaking out in different places and they will have none of the destructive criticism now so rampant in the west. Having been tutored by conservative men for many years, it would take a long time to unsettle their beliefs even if some "smart Aleck" of ecclesiastical vandalism could be found who might try the experiment. Again there is a craving on the part of the Chinese for some form of Church polity. This shows that while our great interdenominational Committees on Union may be desirable, still the great western denominations that have enriched and systematized our Church beneficences, shaped our history and directed the life of our own people, must of necessity be perpetuated perhaps under modified forms, in the Church in China.

The corollary of the propositions here set forth is that in order to bring about a successful issue to our work at this particular juncture the missionary must first obtain the Chinese viewpoint.

Literature, education, preaching must have definite aims. We can not draw the bow at a venture with the expectation that something *may* be hit. There must be a direct object in view. A witnessing church is far more powerful than a witnessing individual; and the efforts of our Chinese brethren toward the self-support of that Church, show that the gospel is making them free indeed. The foreign missionary should heartily co-operate in that spirit of self-abnegation which would risk even the loss of his own individuality in the attempt.—*The Chinese Recorder.*

RECEPTION TO MR. AND MRS. JUNKIN ON THEIR RETURN TO SUTSIEN.

MRS. B. C. PATTERSON.

THE Chinese Christians, enquirers and friends, with the missionaries united yesterday in giving Mr. and Mrs. Junkin a hearty welcome back to Sutsien.

We feel Mrs. Junkin's restoration to health and being able to return to China is a direct answer to prayer.

More than seven hundred people, by actual count, were present to welcome them. Many had come in from the country stations as far as thirty and even fifty miles, and not a few walked this distance.

The addresses all brought out the thought that Mr. and Mrs. Junkin were

Missionaries and Chinese Christian men of Suchien.

being welcomed not only for themselves but because they are messengers of the cross.

If you could have been present and seen the well behaved audience, heard the singing, and more especially heard the Christian addresses, you would not have believed that eighteen years ago not one of them had been baptized.

Quite a number of pretty scrolls and two paintings were presented, manifesting the esteem and love of the donors for the returned ones.

Two photographs were taken of the happy crowd, men and women separately.

Refreshments provided by the 360 contributors, were greatly enjoyed by all, especially so this famine year.

As God has answered our prayers and brought these dear friends back, we confidently hope they will be kept by the power of His might for many years of service.

THE GOSPEL IN A CHINESE PRISON.

Rev. B. C. Patterson.

I AM in from a long trip and have had several unique experiences.

Was in the homes of two well-to-do and influential men who were formerly bigotted opponents, but who today are earnest and hearty workers for the Master.

Also baptized two prisoners in prison. These men have been studying and practicing Christianity for two years in their sordid surroundings. One is on a life term.

The session meeting in the central cell surrounded by 20 other prisoners squatting on their heels (we had imported benches). These twenty listeners, so quiet and orderly, and the questions so openly and frankly answered, interrupted here and there by a suggestion or remark of a listener.

The filthy garments, the chains, the sooty cells, the quiet tears of the man baptized, all unite to make a vivid picture. Prison in Chinese is the word for hell. One of the men said to the company: "I am in hell for this life; I don't want to stay there for the next."

I must go on to tell another bit of conversation. Mr. Choo, a well-to-do farmer and Christian who has a "church in his house" is nearing his end with tuberculosis. He has prepared his fifty-dollar coffin, but is as cheerful as can be. The famine is very bad there. The good people at home had sent through Mr. Junkin money to help the poor. Before I got there with it they had suffered very much.

Mr. Choo gave all his grain and ready money to them, sold some land to give and wanted to sell his coffin. But he said no one around there wanted

it except a two or three dollar man; so he had to keep his coffin. I saw him for the last in this world I am sure as I came away. Not only his coffin, but his "place is prepared" Such is your reward and ours.

Sutsien.

REMINISCENCES OF FORTY YEARS IN CHINA.

Read by MRS. JOHN L. STUART,
Southern Presbyterian Mission, Hangchow, at Meeting of Hangchow Tract Association, February 22, 1915.

I LANDED in Shanghai on Christmas Day, 1874, after what now would be considered a long voyage. We crossed the ocean on a side-wheeled steamer called the "Japan," with swinging oil lamps and were out of sight of land twenty-six days from San Francisco to Yokohoma. Here we were warmly received by Dr. and Mrs. Hepburn, pioneer missionaries of the Northern Presbyterian Church in Japan, in whose hospitable home we spent a delightful week, stopping over one steamer to rest and visit, principally for the benefit of our fellow traveler, Miss Kirkland, who was nearly worn to a skeleton by her experience of a sea voyage. Japan was to me then a wonderland, the most fascinating place I had ever seen, and I was half tempted by my kind hostess to stay there and work, as a place of far more importance than China. The good ship that had brought us safely over the ocean went on her way to Hongkong, and met her fate about opposite Amoy, when flames suddenly burst up amidships, and in a very short time she went down with a human freight of over 500 Chinese almost in sight of the homes to which they were returning. The few cabin passengers and officers were saved, but we were glad not to have been among them. Our new carrier, the "Oregonia," was called the "Rollegonia," because it was said of her that she began to roll as soon as the date was set for sailing, and our experience of sea-sickness reached its climax while rolling over the Yellow Sea on this ship. After a full week on these stormy waters, we were glad indeed when our voyage ended at the Bund in Shanghai. My first impression was the cold, for I had never felt anything like it. Having noticed that the latitude of Shanghai was about the same as that of my old home near the Gulf of Mexico, in the U. S., I naturally supposed that the same style of dress would be comfortable, but I soon found that nothing in my wardrobe would suit a Chinese winter. Our good friends of the American Methodist Mission, South, Dr. and Mrs. Lambuth, gave us a warm welcome in their home, and were most helpful in giving me a start in China. "There are two things," said my hostess, "that you will always need in this land, —patience and flannel, but I shall help you at once to get into the latter." I need hardly say that we have followed this advice ever since, and passed it on to all the new arrivals. I think my next surprise was that first Christmas dinner at night, when so many good things appeared on the table that I had not dreamed could be had in China. I somehow came with the notion that rice was the one product of China, and rats were generally served with it, but neither of these dainties appeared then. Our first Sunday was spent with old Dr. and Mrs. Muirhead, of the London Mission, and I had my first sight of a Christian Church in China in the native city, where a low wooden partition from the pulpit to the door separated the women from the men. That night at dinner I had my first taste of English plum pudding, and it came in blazing in brandy, which was also a new sight to me. We spent a few days in Shanghai while our cotton mattresses were being made, and a few purchases for our proposed housekeeping,

and then started on a house boat for Soochow, which I expected to make my home, as Mr. Stuart had opened up that great city, and all his belongings were there. We reached this place on the first day of the year 1875, and were met by Dr. Davis, then a mere stripling youth, as he seemed, really not 24 years old. We went up to the Chinese house occupied by Dr. and Mrs. DuBose, and it was to me a curious thing in its adaptation to foreign dwellers. All of the lower part was given to the Chinese, while the second story had been converted into a place of comfort, and even beauty. Next to the company, the warm fires were the most attractive things to me. Before settling down it was decided for us to make a visit to Hangchow, our only other station then, escorting our fellow traveler, Miss Kirkland, to her future home. We arrived here on the night of January 8th, landing at the Da Kwun too late to come into the city, so our first sight of this great city was the next morning when we walked into our present quarters at Tieu Swe Gyae, which had been occupied the summer before, and the houses built almost as they are now. Two bachelors, Messrs. Painter and Helm, lived in the house we now occupy, and we roomed there for a few months. The Ladies' Home was occupied by Mr. and Mrs. Houston and children, and Mrs. Randolph, who had the girls' school. Very shortly after our arrival, the friends from the other side of the city came to the Houston home for the meeting, it being the Saturday of the week of prayer, and was observed at noon. From that time on, this Week of Prayer has been observed in our community with growing interest, and to me is filled with sacred memories of those who have met with us and passed on to their reward. As soon as we felt a little settled we went to call on the "old inhabitants" to announce ourselves, as was the custom of those days. We went first to our nearest neighbors, the Elwins, who lived back of the Sin-ih-dang church, then on the Moules, the Dodds, who lived where the Bibles have been living, and the Lyons at Fong-loh-gyao. Miss Lois Lyon had not then arrived in Hangchow. The Da-fang-peh then consisted of a small part of the house now occupied by Dr. Main, where Dr. and Mrs. Galt lived, and a very small hospital, which I think was then used exclusively for opium patients. I hardly know where to find this house now in the labyrinth of buildings which fill up the large compound increased many times the original size. There was also Mr. Cryer of the Baptist Mission who was just breaking up his home to leave, and selling out his furniture. We still have some articles at our place purchased from him. Our own compound was still in the rough, only partly laid out, with a few trees planted, so that I can say that I have a personal interest in all those now growing on our place, from having seen them put in the ground, and watched their growth. The church building erected the summer before our arrival, is the very first in our mission and is associated with all my children having first received baptism there, and later on, two were received to the Communion, and one passed on to the "Church Triumphant." It seemed so big to me in those days, and so empty, that I wondered at the large vision of those who planned it; but of late years we have several times considered plans for enlarging it to meet the present necessities.

With regard to language study, I fear that my methods were most irregular compared with the scientific ones pursued now in the Language School, and I wonder how I ever got hold of the intricacies of this difficult tongue with so little assistance. A few days after my arrival, a most imperturbable looking individual was introduced to me as my teacher and I was told to get what I could out of him. We sat down together at a table, and with a despairing sort of a feeling, I began pointing out objects and writing down the sound as I heard it, with Roman letters, until

I got a list of nouns, then verbs, and adjectives, but the trouble came in putting them together in sentences, and bringing in all the *r's* and *tih's* and *lih's*, which did not seem to have any meaning at all. My husband had been five years on the field but declined to help me, because he had already struggled with four other dialects and was doubtful about giving me the correct sounds in this one. The only books we had then were a hymn book, Bible and Mrs. Nevin's Catechism, which, by the way, has been my best friend ever since in teaching Chinese women. The study of the Chinese character was discouraged in those days as unnecessary for use with the women, our ideas coming chiefly from Ningpo then, so I never studied it in any proper way, and I am afraid even now my knowledge of the character is pretty much guess work, depending on the connection. I am very thankful, for even my imperfect acquisition of the language, for it has kept me in touch with the work all the time, even when home duties prevented me from doing much active work, when the coming of five children into the home demanded the best of my time and strength, so that I often despaired of being of any use in missionary work so called. Still, I never saw the time when I was not able to do something and I hope the little ones themselves were something of a factor in exhibiting the life of a Christian family and in winning the hearts of the Chinese who knew them. A time came later on when we found ourselves all alone again as we had started out, and then we began our work in the country, which took us away from the community here, and required living in a boat, or Chinese houses for many years. This was in some respects a trying experience, and yet a very happy one. After a Chinese pastor was settled over our large country district, we limited our itineration to visits of several weeks at a time, always living in a boat. For this work, I always felt that we were *ideal*, because all of the family went with us, and we had no anxiety about those left behind.

Just ten years ago, we had the great joy of welcoming back our oldest son after an absence of seventeen years, and two years later, the other two, one after an absence of nineteen, and the other twelve years. Then our cup seemed full, and China became more really the "homeland."

Time would fail me to tell in detail of all the vicissitudes through which I have passed in a public way, such as the French War, the Japanese War, the Boxer troubles and all those periodic waves of excitement which swept this section, started by a riot and massacre somewhere, and bringing with it days of terror and anxiety, but the Lord brought us safely through them all. I think I can say that in the darkest hours, in times when the sword seemed literally "hanging over our heads," we have had such a sense of God's love and protecting power, that we felt the most perfect peace and willingness to meet death, if that should be God's will.

I have often been asked how soon I began to use the language, and I fear I violated all the present ideas of time in trying to get to work before I was ready. When I had been here three months, I began housekeeping, but I spoke as much in action as in words, and then I had someone always to help me out. I was not quite so successful in my efforts to 'preach' about the same time. After I had committed a number of sentences in the Gospel message, which my teacher pronounced correct, I thought I should like to try them on some of the outside heathen. I started out one afternoon with a Christian woman to some cottages in the neighborhood, and gathering a group around me, began my sermon; but I soon found out from the blank expressions on their faces that they had not the least idea what I was saying, and I had still less of many of the things they were saying about me. So I went back humbly to my old teacher, and content-

ed myself with him for an audience until sometime later. Being very desirous to get to work, I opened up a little day school in the sixth month of my language study, taught by the pastor's wife, and this proved a fine practice place for myself. Here I could teach the little hymns I was working on, and try my newly acquired language on the children. So far as I knew, this was the first mission day school opened in Hangchow, the forerunner of a great host in this line; but it is hard to realize now what uphill work it was in those days when people were so afraid of us foreigners, and suspicious of our motives in working with children. I still do not know of any better way to open up work in a new district, than in the use of day schools, the children leading the way to the hearts of the parents.

If I were asked to state what one thing had been of more use to me in my work than another, I think I would say, my knowledge of music, including the use of my voice. When the question of going to China came to me, and to me there was no other mission field, in trying to decide what I had to qualify me for this work, I felt that this talent might serve me in good stead. My vocal teacher was urging me to go to Germany, but God was pointing me to another use for it, and I feel that in consecrating my voice to China, God has accepted the offering, for I have never known a time when I have not had occasion to use it, and my greatest joy now is in knowing how many I have helped to praise God in song. I think I brought the first organ to Hangchow, and I well remember the delight of that first Sunday after its arrival, when the school girls came over to sing by it while I played. I suppose all the beginners on the organ of those early days in our section were of my teaching, though my own knowledge was very limited.

With regard to the changes I have witnessed during these forty years, perhaps nothing is more obvious than the plans for spending the summer. When I first came, the word *vacation* was not known and it never occurred to us to go anywhere. In fact there was no place nearby for us to go. I weathered through at least two summers of foul odors and mosquitoes in the city before we got a foothold in a temple on Poh-Koh-Fong, and for ten summers we joyfully sought a refuge there, though coming and going to the city for work. A record of the experience of these years in the temple and the various friends who had a part in them, would furnish good reading to the present company. Our English friends in time got their summer home above Yah-Ven, and we, later on, came to Kyiu-Yao-San. These residences were palatial compared to the dingy old temple that had previously sheltered us, and we were most thankful for them. Only those who have been through such experience can realize what it cost of time, money, and strength to buy those little hill tops and put up the modest dwellings there; but they were a great boon to us in those days, until Moh-Kan-San began to eclipse all the Hangchow hills, and no one is more thankful for it than those who remember a time when it was an undreamed of luxury. The missionaries of the present day enter upon a heritage in these summer resorts, that ought to make life in China vastly more enjoyable and healthy than was the lot of their predecessors.

Perhaps in no one thing do we note progress more than in the improved facilities for transportation. You who go to Shanghai now for dentistry one day and come back the next day in shape, can hardly realize what it means to lose an important filling from teeth, as was my experience soon after arriving here, and have to take two weeks to repair the damage, to say nothing of all the inconvenience involved. There was then the monthly steamer from the United States, and the mail was two months on the way. We depended entirely on the native mail from Shang-

hai here, brought by foot boats. It meant something to get the mail in those days, and when the New Year holiday stopped all the boats for ten days, we were shut out from the great world until they chose to run again, and you may imagine the eagerness with which we looked forward to that first mail afterward. The arrival of the steam launches was a great step in advance, and we thought it fine to get to Shanghai the second or third day after starting. It was noted that Dr. Main always made the *record* trips in those days of rapid transit. Truly we are living in fast days now, but I am not sure that we are any better or happier.

Now just a word as to the personnel of this station, which is probably a fair type of any one of this size. One would hardly realize what a changing community a missionary one is unless he hears the names of all who have come and gone during the last forty years. I think I have known all but the few who left before I came, and they easily number one hundred and fifty beside the present community, and very few of these are lying in our foreign cemetery. I suppose each mission here represented has the tradition of its own members who have been here before them; but only a very few of us, probably Dr. Main most of all, have known how many have been here for a time and left for one cause or another. The list of names in the Hangchow Missionary Association gives as complete a list as we could find, as very few have not been connected with it in some way; and its minutes give the chronicles of our gay life at the capital, these monthly meetings being the one dissipation in which we all indulged together.

Of course I cannot begin to touch on the development of the work itself, or speak of how many have had a hand in helping to make things as they are now, except to say that every step has been a forward one. Our recent jubilee celebration brought all this out, and our one thought on that last great day of the feast was, "What hath God wrought!" I have lived to see what I believe has been accomplished through the faith and prayers of God's people, the removing of at least *three* mountains, which seemed *immovable* when I came to China, namely: the practice of foot binding, the use of opium, and the wearing of the queue as a symbol of the Manchu yoke. These things seemed so deeply entrenched in the very life of the people, that any effort to uproot them seemed like beating on a rock of flint; and yet I have seen these "impossible" things come to pass. And we are all seeing with our own eyes another "mountain" melting away, which seemed ribbed with iron in my younger days here, namely: the lack of unity among the different denominations in Christian work, until now among our Chinese Christians, it is hard to tell one from the other. I am glad to say that in our community this mountain has never been very high, but we have rejoiced to see it getting lower all the time until now our Union Evangelistic Committee is making "level in the desert a highway for our God." In this matter we cannot be too grateful to the pioneers in this community, especially to dear Bishop Moule, who long years ago suggested that our various Mission chapels be designated, not by their distinctive denominational names, but by their place in the city, and so we have all been known as branches of the *Church of Christ.*

Looking back on the forty years of my life in Hangchow, I find that one of the sweetest compensations has been the intercourse with my fellow missionaries, and the formation of friendships which will not end with this life. I came to the field from one of the Southern States not long after the Civil War, and some of the stings of that terrible time were still with me; but the union in a common work for the Master has taken away every "root of bitterness" until now *American* means to me far more than *Southerner*, and I have no dearer friends on the Mission Field

than those from the Northern States. To me also at that time, the people of Britain were foreigners, as I had known only a few in my old home, and that not favorably; so there was just a little prejudice in my heart toward them, and I had the feeling that there would always be a "wall of separation" between us. I had been told that Americans were not in good favor with the English, even on the Mission Field, so I felt it was my duty as an American to put my best foot forward, and behave myself in such a way as to represent the best ideals of our country. How well I have succeeded, I leave others to say, but I do want to assure all my friends from the British Isles that they have represented to me all that is best in their country and that it is through them that I have learned to love the "Mother Country" next to my own. May it not be also that as we realize our citizenship in the Kingdom of Heaven, the barriers of creed and nationality are being laid.

In summing up the joys and sorrows of my missionary life, I can truly say that I have experienced the hundred fold from every point of view, and have never had a moment's regret over my decision to enter upon this work.

"Sometimes mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom;
By waters still, o'er troubled sea,
Still 'tis my God who leadeth me."

My wish to all who hear me at this time is that you may be spared to fill out your forty years of missionary work in Hangchow, and that you may realize as I do now that "Not one thing has failed of all the good things which the Lord my God spake concerning me."

On the canal near Kashing, China.

IYEYASU SANBYAKUNEN SAI.

REV. L. C. M. SMYTHE.

I WONDER how many of the readers of the MISSIONARY SURVEY know anything about Tokugawa Iyeyasu. And yet he is one of the most prominent men in the history of Japan and one of the great men of the world. He was the man who established the family of Tokugawa Shoguns, which continued in power until the restoration of the emperor, about the year 1870. Incidentally, he was very active in destroying the Jesuit mission work where it had taken root in the southern part of Japan.

April 16-18 was the three hundredth anniversary of his death, called "Sanbyakunen Sai," and was celebrated in various parts of the country. His birthplace is the town of Okazaki, an hour from here by train, where the two Miss Pattons of our mission are stationed. There was to be a great big celebration there for the three days, so we decided that we would celebrate too. As material for our celebration, we laid in a supply of over ten thousand tracts, including some just published by a converted Buddhist priest, for Okazaki is a very strong Buddhist centre and tracts like

The Takamatsu Missionary force. From left to light—Rebekah Hassell, Miss Atkinson. Elinor and Edith Erickson (sitting). Mr. Hassell, Mrs. Hassell, with baby Barbara, Rosalie Hassell, Mrs. Erickson and Mr. Erickson.

that are very useful there. Then, Friday morning, Mr. Cumming and I, with three handbagsful, took the early train, prepared to do all honor to the man who was a very great patron of Buddhism and is now reverenced as one of the Shinto deities. Mr. Cumming went to a preaching station on the outskirts of town while the Okazaki evangelist and I used the church as a centre of distribution. That is admirably located, in the centre of town where all the people coming from the railroad station have to pass.

The first day, there was not very much of a crowd, though we managed to get rid of two handbagsful of the tracts, but the second day, Saturday, things were certainly lively. I wish I could give you some idea of the crowd. By afternoon the whole street (a broad one), was literally filled with people. Of course the omnipresent Japanese woman, with a baby on her back, thinking about nothing and apparently not caring where she is going. Then lots of men from the country, dressed up in their best clothes. Besides that, coolies and apprentices of all sorts, with their loose coats and tight trousers, some walking, some hauling carts and some trying to find a way through the crowd on a bicycle. Bicycles receive scant consideration in a Japanese crowd, but the way would open up when a kuruma came through with a man or a lady in silks or a Buddhist priest, gorgeous in black and gold and purple. But naturally, the crowd had the greatest respect for the two automobiles which the town apparently can boast of. I didn't see any of the processions, which were held at night and on Sunday, but with all the paper lanterns, flags, etc., the town had a very festive appearance. Once a parade of about fifty geisha passed by, singing and drawing some sort of advertisement float. Often a troop of boys and young men would run past, simply clad, in what we would call short thin bathing suits with perhaps a very short light bright colored coat, and carrying all sorts of boxes hung on poles from their shoulders. They were carrying the fireworks and other material for the festival. And lastly, Buddhist nuns, in black or gray or purple kimono, with closely-shaved, shiny bald heads.

Our working force consisted of the two Miss Pattons, Mr. Cumming, two Japanese evangelists and myself, and we were all kept busy. Both Saturday morning and afternoon, we had street preaching services. In the afternoon we drew such a crowd that the policeman asked us please to step back from the gate where we had been standing, and preach from the church porch so that the crowd could stand in the yard and thus open up the street, which it was then blocking. And they certainly listened well. The two evangelists and Mr. Cumming would take turns talking, while the rest of us would lead the singing and pass tracts through the crowd. We completely exhausted our supply of tracts and Miss Patton ransacked her house for everything they had in that line. Finally we were reduced to giving away cards with Bible verses on them.

I couldn't help in the talking, but

I tried to do what I could in the singing, though one time I just escaped disgracing myself by laughing out loud. I was singing on the edge of the crowd and noticed that the man standing by me was very much interested in my book. So I reached it out to him, whereupon he joined in like a man. And then suddenly I saw the picture of myself standing up with an altogether unknown Japanese countryman, singing as loud as I could, the tune of "Massa's in the col' col' groun' " and I almost collapsed in the giggles.

After about six speeches, we got tired and thought we would stop, so we sat down on the church porch to rest. But the three or four foreigners, especially the two ladies, were too great a side-show for the crowd and they simply refused to go. At least those who went had their places immediately filled and the porch was surrounded by people gazing at us as if we had been the wild man from Borneo. It was awful to look at them and think that only the lack of speakers prevented the meeting going on indefinitely. Even as it was, we couldn't stand it and we had two more speeches before time to take the train.

And so we did our best to honor Iyeyasu's memory. He was the man who was most active in extirpating Christianity from Japan. I wonder what he would have said if he had known that over ten thousand tracts would be distributed in his birthplace by Christian missionaries to the crowds who had come to do him honor, three hundred years after he was dead.

Toyohashi, Japan.

..THE KOMPIRA BLIGHT.

S. M. ERICKSON.

SOME time ago, while away from home, a Japanese business man asked me where I lived. I replied, "At Takamatsu." "Oh, that is near Kompira, isn't it?" was his response. Takamatsu is a city of 50,000 people, the capital of this Province. Kompira is a Shinto shrine, 27 miles away. The man's response will give you some idea of the importance of this place of heathen worship.

This shrine is one of the most popu-

Priest entering the Shrine at Kompira.

This picture was taken when an Imperial Ambassador, sent by the Emperor, worshipped at Kompira. The procession is just starting for the Shrine.

lar in the empire. You can visit it at any time of the year and find the street, leading up to the shrine on the forest-covered hill, crowded with hundreds and, sometimes, thousands of pilgrims, who have come from far and near to seek favor. Some years as many as a million pilgrims visit this shrine!

This is a Government shrine where ancestor worship is fostered. The Government does not call Shintoism a religion, nor homage paid at Shinto shrines worship. The Government may call these acts of devotion whatever it pleases, in order to cover its support of shrines, but if the devotion shown by pilgrims at this place is not worship, I do not know what worship means.

And yet, it is truly an "Unknown God" who is worshipped, for, if you ask any of the pilgrims what they are worshipping, you will receive a very vague reply. Nor are the devotees of this place confined to the poor and ignorant, for, following the diseased leper in his filthy rags, comes the educated government official and the prosperous merchant, dressed in the latest western style.

Superstition is not limited to any one class in Japan, but has a tremendous hold on all. Sacred horses are kept in stalls near the shrine, and most of the pilgrims stop and feed them, while muttering a prayer. The scoffer, who, however, also worships the horses, will tell you that to worship these animals is a guarantee against toothache!

Past the horses we go on, on up hundreds of stone steps to the main shrine, where priests, clad in white robes, with strange looking stiff hats, are in attendance. Those who have means and desire to do so may enter this principal shrine to pray and receive *sake* (the intoxicating drink of Japan), but most of the pilgrims stand outside the sacred place, cast in a coin or a few grains of rice, repeat a prayer and leave. Some of the worshippers are intensely in earnest, but to many a trip to this place is a great lark.

The shrine does a big business in selling charms and prayer boards, which the pilgrims carry home and place on their idol shelves. These boards are of pine, eight inches wide and three feet long, with a prayer written on them. On festival days young girls perform the old Shinto

dances, but ordinarily there is no other attraction.

At the foot of the hill is a town of 7,000 people, which owes its existence to the favor of the shrine. The merchants do a thriving business selling trinkets to visitors. Hotels, too, are plentiful and have many guests. The hotels employ pretty young girls to serve tea and *sake*. If the weary worshipper comes down late from the shrine, he stops at a hotel for the night, has supper, and then, while listening to the weird strains of the *samisen* and the seductive voice of the siren, drinks *sake* until he falls into a drunken sleep.

"What about the morals of this place?" you will ask. Usually the morals of a community around a big church in America are of a high character, but here it is quite the other way. Shintoism does not produce noble character. The government calls it a form of patriotism. Does patriotism form character? Wherever you find a prosperous shrine there you will also find immorality boldly flaunting itself. This is true even of the great Imperial Shrine at Ise. It is not an unusual sight to see a beautiful *geisha* soliciting business publicly, and their remarks are very disgusting to foreigners who happen to pass by.

But enough has been said about this, and we need not mention the morals of the men who live at the place, and of the boys who grow up amid such surroundings. It is strange that the government, as a matter of public pride, if for no other reason, does not clean up the moral filth about these shrines which are under its care, but, if this were done, the business of the shrines would suffer, for they thrive on iniquity.

On the way to Kompira.

This great shrine hinders tremendously the progress of the gospel in this whole Province. The people from other sections of Japan will tell you that Sanuki Province is behind the times in everything. We have the *Kompira blight*. Your duty, my friends, is to pray more for us and give us the men and the equipment that we need to make this province a garden spot in God's Kingdom.

From Far Japan.

THE BLOOD COVENANT IN AFRICA

REV. MOTTE MARTIN.

THE work out here is progressing favorably, the people still manifesting the most wonderful willingness to be led. I think I have told you of the blood covenant, in which the contracting parties eat meat pledging themselves to abide their promises, and calling upon themselves the most awful curses of which they know in case of violation of said promise. The most solemn of all these is what they call "kutua ndonda," kutuangana ndonda. Well, the chiefs of several of the villages, not being Christians, have used this solemn pledge of their fathers to assure their subjects of their sincerity in declaring Christ king of all the people, and His word to have precedence over any and all decisions even of the Chief himself. Imagine the scene;

A heathen chief with leopard skin held aloft, solemnly vowing that the Christ and His word shall reign supreme in his village, and pledging his people thereto in as solemn a way as he knows; then conceive of the compassionate Christ bending over; with what infinite pity He must view their failures to comprehend, but with what bleeding tenderness He will separate the failure in outward form from the sincere, even the crude, exaltation of His name, and how He will delight in covering over the manifest defects, and in recognizing the genuine in these delightfully open and simple people. And I almost dare assert that the good He will find and recognize in their heathen ceremony will exceed many far more ornate and formal ones. For there is no doubt that these people are in deadly earnest, and medicines are being swept out clean, Christians' laws (and severe penalties affixed) have been issued by and for themselves, and the schools and churches are now crowded. In fact, I have no doubt but that a reaction in favor of religion has set in all over the world, and that the church has yet to see better things. Note the reports, for instance, that are coming in from the other fields. Certainly, out here all that we have to do is to teach,—the people doing all the seeking themselves.

I know that you will rejoice to know that the Luluas are sending in their little girls, just think of it, who have always been so much harder to reach than the boys, in such numbers that it has become impossible to receive them. I have always prophesied that they could be gotten for the asking if one went at the matter in the right way. So some time ago, when I was on my last trip I demonstrated my theory by asking for some little girls for the Home. I secured about eighteen, and I asked the Mission to let me have a say so as to going back to their homes. This the Mission readily granted; at the first sign of marked discontent, I sent the children back to their parents. striving to give the impression that it was a privilege to be coveted to be one of our girls; furthermore, you know how the priests have abused the Home, never allowing the mothers even to visit the children, so that to be in the Home meant for the Catholic children to be in a veritable prison. This widespread prejudice I wished to remove by proving to the people that the children were not lost to them forever,—hence my prompt return of the first lot. It was as I expected, some of the children were returned by their parents; but what was of far more importance, the natives saw that the children were not being sent into life slavery. So now they say, "Why, certainly my child can go." You know how the little boys formerly besieged us to permit them to come to our homes? Well, the little girls besought me even more eagerly to send them to Luebo, saying that if I left them, their mothers would never consent. Therefore, I have already sent in some twenty odd, who would not be refused. Mrs. Edmiston has now the difficulty of having more applicants than she can accommodate. I have had over twenty in one village to cry lustily when their mothers or I refused to take them.

Others will probably write you of the appendicitis operation on Mrs. McKinnon, since I left Luebo. The operation was very successful and after two weeks (the time of my last news), she was doing splendidly. We are very glad that such operations can be done successfully out here, and that the big expenditures of going home can often be avoided. Dr. Stixrud has performed several operations of similar kind, and seems to be unusually capable. He is very fortunate in having Miss Fair to assist him, for she is not only capable, but is one of the most enthusiastic persons over her work that you ever saw; she never tires and is very strong. But we certainly need some one to alternate with her, as she gets practically no rest at all, especially during these serious operations.

PERSONALIA.

We publish in another place Mrs. B. C. Patterson's account of the reception given to Dr. and Mrs. W. F. Junkin on their return to Sutsien. One of the Chinese speakers on the occasion remarked, "Our welcome is a far-reaching one, good-feeling extending to them who sent them to us."

Mrs. Patterson writes that ten adults and two children were baptized at Sutsien on May 5th, one of these children representing the third generation of Christians.

We congratulate Rev. and Mrs. Geo. P. Stevens, of Hsuchoufu, China, on the arrival in their home on April 11th, of Miss Janie Perrin Stevens, whose given name is in honor of her grandmother, Mrs. Thompson, of Atlanta. The Chinese do not think very much of the advent of girl babies in their own homes, but they are always greatly impressed by the beauty and attractiveness of the foreign missionary girl babies. On one occasion when the home of one of our missionaries was threatened by a mob, the rioters were so impressed by a little missionary girl baby with her flaxen curls and white skin waving her hands in unconscious glee in the window while the mob was assembling around the house, that the crowd first stopped and looked, and then one by one disappeared through the compound gate, leaving the missionaries unharmed.

A letter from Dr. H. S. Allyn, dated May 10th, and written from Bom Succesco, informs us that the people of the town are very rigorously investigating the attempted dynamiting of our school building at that place. Circumstantial evidence seemed to be pointing more and more in the direction of the absconded priest, who was reported to have been making inquiries in a neighboring village as to the best method of blowing up a house with dynamite.

Dr. Allyn says Miss See keeps on the even tenor of her way, and that the school is growing in attendance. The city has placed a street lamp just in front of Miss See's door, and a policeman is kept on guard all night. The people will not hear of her giving up the school and assure her that they will give her absolute protection. We publish on another page, an article from the town paper on the outrage translated by Mrs. Armstrong.

A note from Mr. Plumer Smith tells that a congregation of six hundred is a very common occurrence at Mutoto at the Sunday service, in spite of the fact that there are hardly one thousand people in the village. He says that there was between 300 and 400 in attendance on the six o'clock prayer service every morning. The natives have built a very nice church, which will seat about 1,000 people. Mr. Smith says also that a Roman Catholic station has been founded about 40 miles to the north of Mutoto and that they are trying to make some trouble for our workers. For people that call themselves Christians their ways are certainly peculiar wherever we encounter them in our foreign work.

A letter from Rev. R. L. Wharton announces the addition of a new member to the Cuban Mission without the previous knowledge or consent of the Executive Committee. The sirname of this new member is MacWilliams. His given name has not yet been reported to us, but we hope his parents will have the good judgment and taste to call him, in honor of his father, by the good old honest name of John.

Congratulations are extended to Rev. and Mrs. McMullen, of Hangchow, on the birth of their son, John Stuart, at Kashing, on March 20th. He weighed nine pounds and bids fair to

be one of the most useful members of the Hangchow Station.

We regret to learn that Miss Mary S. Mathews, of our Hangchow Station, has resigned from the Mission. She has been a faithful worker in our Mission for more than seventeen years and will be greatly missed by her fellow-laborers in Hangchow, as well as by the whole Mission.

An article of somewhat unusual length is the "Reminiscences" of Mrs. Stuart, read at the meeting of the Hangchow Tract Association, at its meeting in February. Every line of this communication, however, is full of interest and we are sure that every one who begins it will read it through without stopping. The information which it gives concerning the changes that have occurred in missionary life in these forty years is not only interesting, but valuable.

The following encouraging news comes in a letter from Rev. John W. Paxton, in regard to the work at Chinkiang. Mr. Paxton writes:

"In some of the new work which I have established this year I have found that I have really made a sort of paying investment in missionary work. There will be sufficient income from several sources to practically wipe out the cut made in my estimates, or at least leave but a little remaining. Among the places yielding returns is a Boys' High School (Day School), for young men of the upper classes. I shall soon have forty young men attending this school. The school is now practically self-supporting, and in a year about, will actually be returning an income to the Missions. And spiritual results are in line with the financial. Five of these young men have already confessed Christ and received baptism, and double that number are enlisted in Bible study classes and attend the church services regularly, with the avowed intention of becoming Christians as soon as we are willing to receive them into the church.

So, taking it altogether, I shall not need any extra help, either this year or the next, except my regular appropriations as they now stand with our MissionTreasurer, having been reduced by the cut. I feel very happy about this situation, and am especially glad that I shall not be a troublesome problem to you good people in the committee any longer."

The friends of Rev. and Mrs. A. P. Hassell will be grieved to hear of their sad bereavement in the death of their little girl of sixteen months, on April 30th. The following notice of her death was sent us by Rev. C. A. Logan:

"Barbara, the sixteen months' old child of Rev. and Mrs. A. P. Hassell, of Takamatsu, Japan, fell asleep in Jesus on the morning of April 30th. Many friends, no doubt, saw her bright picture in the MISSIONARY SURVEY of April, but no one thought that before the month had closed, little Barbara would have gone.

"In some way she fell into a pan of hot water in the kitchen. The burns were not deep, and the physician did not think that they were serious; but they covered a sufficiently large surface of her body to cause her death, after a day and a half of suffering.

"A beautiful casket was made, and loving hands laid the little girl to rest. A simple service was held in English at the home, and then a service in Japanese at the church. The space in front of the pulpit was one bower of sweet flowers, tokens of deep sympathy. Over three hundred friends filled the Takamatsu church.

"The remains were laid to rest in a quiet cemetery, the only little American among many Japanese; but among some, who knew the blessed hope, and alike await the morning of the resurrection, when our Lord shall come. And who can tell but what the Lord will use this little missionary to the

salvation of more souls than had she lived longer in the flesh."

Rev. Chas. A. Logan, of our Japan Mission has received the honorary degree of Doctor of Divinity from Westminster College, Missouri. The discriminating judgment of this college in matters of this kind have long been recognized, and in no instance of the kind has it displayed more discriminating judgment than in the case of Mr. Logan. His splendid presentation of the claims of Japan as a Mission Field made when he was at home three years ago, will be remembered by many who heard him. As a public speaker he has been much in demand at the schools and colleges and various public occasions in Japan. His facility in the use of the native tongue evokes for him the high respect and admiration of the people of his adopted country. His occasional contributions to THE SURVEY are not surpassed in the quality of interestingness by those of any other missionary on our roll. Our hope is that this word of appreciation, which is thoroughly sincere, will cause us to hear from them a little more frequently than we have done heretofore.

DO YOU KNOW?

1. What "hsi si" made a "big day" for Suchowfu?
2. What is more powerful than a witnessing individual?
3. What demonstration of devotion and gratitude was recently given two of our missionaries?
4. Some experiences of a missionary in China 40 years ago?
5. What the word "Prison," in Chinese, stands for?
6. Who wanted to sell his coffin to give his money to the poor?
7. How some of our missionaries in Japan honored the memory of one who was most active in expirating Christianity?
8. What covenant an African Chief made in his village?
9. How one of our schools in Brazil is being protected?
10. Of a reputed cure for toothache in Japan?
11. Of a beautiful tribute paid our school work by a Brazilian paper?

SENIOR PROGRAM FOR AUGUST, 1915.

ARRANGED BY MISS MARGARET MCNEILLY.

TOPIC *Medical Missions.*

Hymn—Savior, Thy Dying Love.
Scripture Reading—Luke 17:11-19.
Prayer—For the hospitals being erected, for the doctors and nurses in our mission fields.
Roll Call—Answer with a Scripture verse on Healing.
Minutes.
Business.
Solo—Selected.
Reading—A letter from Dr. Hudson.
Topical—Notes from Kashing.
Medical Work in Africa.
Suchien Medical Work.
Hsuchoufu and Tsing-kiang-pu Medical Work.
What Korea's Doctors are Doing.
Prayer.
Hymn—Selected.
Close with a circle of prayer.

SUGGESTIONS.

In addition to, or instead of, the Scripture verses on Healing, the roll call could be responded to by curious medicines and methods of healing in non-Christian lands.

The letter from Dr. Hudson is not with reference to medical missions, but tells of his wonderful relief, and his influence on one physician.

"Breaking Down Chinese Walls," by Osgood, will furnish additional material for this program." Dr. Apricot of Heaven Below" is another interesting story of what medical missions have accomplished.

It would be well to have the various reports of the stations mentioned above, given in the first person, then let each be followed by a prayer of thanksgiving or petition, as the report presents.

SUNEMY—A LITTLE KOREAN CHRISTIAN GIRL.

MARY L. DODSON.

SUNEMY is the name of a little girl we have here in the Kwangju girls' school—who has only one arm and one eye.

Her name means Willingness.

She was found by Mr. Coit, in the Sunchoon territory, at that time living with her father; he died when she was about eleven years old. Her mother having died when she was three, and as she had heard from Mr. Coit about the Kwangju hospital and the foreign doctor, she started out to come here. She begged her way, being on the way for three weeks—a distance of sixty miles.

She would beg her food from the people and sleep at night anywhere she could find shelter, to keep from freezing, with only a few rags for covering. When she came to Kwangju she first went to the city hospital, which is Japanese, and stayed for a week. They started to amputate her arm so she ran away. About three days later she was found in front of our dispensary, an indescribable mass of filth, rags, sores and thought to have leprosy. Her right arm was swollen to the finger tips and at the elbow to about five times its natural size and covered with running sores. Dr. Wilson investigated her case and decided they would have to amputate her arm to save her life. She objected and began to cry, but about this time there was a young woman in the hospital who had just had one arm amputated, and was recovering. She was so happy over it that they sent her out to talk to Sunemy. She told her that the operation would not hurt her and that it would probably save her life, so she consented.

Her hair was past doing anything with, except to shingle it, which is a great disgrace in this country—a sign of slavery.

Not a Korean would touch her or do anything for her, so Miss Shepping took her out to the tennis court back of the hospital, cut her hair and burned it. Then she took her into the basement and gave her her first bath. The next morning they operated on her, taking her arm off just above the elbow. She suffered from shock some for two days, as she was necessarily in a weakened condition, but from that time on she made a nice recovery. She was in the hospital for about six weeks, but by that time she could no longer be kept there as a patient, so Dr. Wilson said she might go out and beg for her food in the day time and come back at night to sleep, so she would not be without shelter, but when she was told of this arrangement she said she could no longer beg, now that her arm was well, no one would give her anything to eat.

From the third week of her stay in the hospital she began to take an interest in the singing and the Bible, and was very anxious to learn to read. Miss Shepping went to her ward one day and asked about some sick woman. She replied, "Yasu pora kasso." (She has gone to see Jesus). She won Miss Shepping's heart then and when the time came to discharge her, she was reluctant to let her go, as she would have to go back to a life of beggary, and for a girl it would be very improbable that she would ever have the chance of becoming a Christian.

Miss Shepping appealed to the church to know if they could help her, as it was a time of scarcity of food and they were helping some widows there was no response. She then appealed to the missionaries, but they all had some one to support, so she then secured a one-room house and put both these one-armed women in it and looked after their expense herself. At this time Sunemy attended night school, where she learned to read and write, and she asked permission to at-

tend the Monday morning Bible class for women.

One of her eyes had been destroyed, probably by disease, so some time after this Dr. Wilson supplied her with a glass eye out of a fund for that purpose. This improved her looks and her hair is growing out, so she will soon be able to fix it like other school girls.

When they go to take their gymnastic exercises over at the school, she always begs off, because she can't do much and it is embarrassing to her.

She is a diligent student and her teachers say she is doing well. The room in which she is living was once papered with plain white paper, and in her zeal for writing, she wrote the Korean alphabet all over the walls. She has improved in looks a great deal with some new clothes and something to eat.

Of course it will be a long time before she can do anything to support herself, if she ever can, and with only one eye, she may not be able to hold out at studying, but she might some day make a good Bible woman, and thus reach many lives like hers once promised to be. We are very grateful to you for sending this money to help make her more comfortable, and give her some of the advantages of the Christian religion.

Hope of the Country—En route to Sunday School.

COMPARATIVE STATEMENT—FOREIGN MISSIONS.

Receipts Applicable to Regular Appropriation—		
June	1915	1914
Churches	$13,714.75	$18,253.14
Churches, Japan	11.53	
Sunday Schools,	509.98	181.73
Sunday Schools, Japan	5,394.00	
Societies	2,747.80	3,289.76
Societies, Japan	59.75	
Miscellaneous Donations	1,147.50	1,296.95
Miscellaneous Donations, Japan	2.00	
	$23,587.31	$23,021.58
Legacies	36.97	601.73
	$23,624.28	$23,623.31

Three Months, April 1st to June 30th, 1915.		
	1915	1914
Churches	$40,232.22	$48,448.56
Churches, Japan	11.53	
Sunday Schools	1,613.25	2,282.37
Sunday Schools, Japan	5,489.35	
Societies	10,230.57	11,831.69
Societies, Japan	59.75	
Miscellaneous Donations	5,120.51	4,319.76
Miscellaneous Donations, Japan	2.00	
	$62,759.18	$66,882.38
Legacies	1,868.35	5,501.19
	$64,627.53	$72,383.57
Appropriation, Fiscal Year Ending March 31, 1916		$506,646.27
Deficit, March 31, 1915		63,286.98
		$569,933.25

Amount needed each month, $47,500.00.

The amount received for objects outside the budget for the three months period is $7,084.64.

Nashville, Tenn., June 30, 1915.

Edwin F. Willis,
Treasurer.

LETTER FROM A VERY YOUNG MISSIONARY.

Dear Dr. Chester:

If a baby girl is born to American parents in the heart of Africa, which is ruled by the Belgian Government, what is her nationality? This is the question that has puzzled me ever since my nativity, six months ago, at Luebo. My daddy says I am an American citizen, a Belgian subject, and a native of Africa. That's hard to understand now, but I guess he knows. The Stars and Stripes for me if I have anything to say about it. I attended the last Fourth of July celebration at Luebo wrapped in a large American flag. I have learned to cry in American and hope soon to be talking in the same language.

Since I am a brand new member of the Congo Mission, I am writing this letter in order to make myself acquainted with the good people at home. I am now at Lusambo, where my parents have been stationed. We came over land from Luebo via Mutoto. I was only three months old when I made the trip, and since most of the important events of my life happened during those days of travel, I want the balance of my letter to tell about them.

As there was much concern among the missionaries about my making such a trip in my infancy, Miss Fair, our trained nurse, accompanied us and thereby relieved the anxiety somewhat. I made the trip in a specially arranged hammock, which was covered with a canopy of tar paper and khaki cloth fitted over a light wooden frame. I traveled most of the time in my mamma's arms, but sometimes I was carried alone in that large hammock. Mamma said it was as comfortable as a west Texas pullman. Anyway, I slept enough to miss some of the excitement on the trip. I had my share of it, however, and, if you will excuse the vanity, I was the centre of attraction in many cases. You talk about popularity! I never dreamed of the like. I never expect to be so popular in American society. It was enough to make any girl vain. Think of it, people heard of my coming far ahead of our caravan and from many villages came men, women and children for several miles to get their first look into the face of a white baby. And the funny things they would say about me! They would ask mamma a thousand questions about me. "Is it a boy or girl?" "Do you feed her bread?" "Where does she sleep at night?" "What is her name?" "Look, she moved her hand!" "And her feet are white too!" In the midst of the excitement, I would usually smile and then a big shout of satisfaction would come from my crowd of admirers. We usually camped in a large village and the crowds would grow to hundreds around our tents. Daddy said it reminded him of a circus day at home, when he was a boy. I don't know what a circus is, but he said I corresponded to the elephant in the circus

in drawing the crowd. Many times we had to stretch ropes around the tents to keep back the crowds.

Sometimes daddy would try to detract my crowd by pulling off a side show in the form of some amusements for the natives, but all I would have to do was to coo and smile a little and the exclamations from my crowd would soon have them all coming my way, then poor daddy would have to go into the forest and hunt monkeys.

We arrived at Lusambo twenty-five days after we left Luebo, a distance of three hundred miles, approximately. We stopped one week at Mutoto. We had a caravan of one hundred and fifty men besides thirty hammock carriers and some personal boys. We passed through about seventy villages, crossed three large rivers, one of them twice. The smallest we crossed on a bridge made of sticks and vines, the others we crossed in native canoes. We crossed many small streams, some by means of a fallen tree or log, others our carriers waded. Our path meandered through dense forests, so common in Africa, over hills, down deep ravines so steep that in many places it was necessary to literally climb, and sometimes our path would cross a rolling plain for several miles. Through all of this God was very near to us, directed us day by day until we reached Lusambo without the slightest mishap. Though our caravan was large, the discipline was almost perfect. I just learend to love Cisuka and the other seven men who carried my hammock. They were as careful with me as they would have been with their own child. I have seen them carry my hammock up a bank so steep that the front man would stoop so low that the hammock pole in his hand would be almost as low as his feet, while the rear man would carry the pole on his head. Sometimes in the forests, on account of the short turns in the path, it was necessary for some of the men to go ahead of my hammock in order to cut hanging vines and limbs. One

Mrs. Cleveland and baby.

day they actually crawled on their hands and knees in order to land me safely on the other side of a large forest tree which had fallen across the path. These eight natives were selected by Mr. Rochester, especially to carry me. They were not strangers to our Mission. These same men have carried others of our missionaries hundreds of miles in itineration work. They were told that they were responsible for my safe landing at Lusambo and they were passionately jealous of the responsibility. They would not allow another man to touch my hammock. They considered it a rare privilege to hold me in their arms on a pillow while mamma got in and out of the hammock. One day daddy bought them a sheep to eat. You should have seen them divide it! The Kapita dressed it and cut the meat

as well as the hide, into thirty pieces. He then had the men lined up and gave each man a piece.

My vocabulary is too limited to try to describe everything I saw and heard on this trip. I remember one thing very distinctly, which always placed daddy in a somewhat embarrassing position. On account of our unusually large caravan, and perhaps too, because there were three "ladies" in the crowd, many of the chiefs along the path thought he was a rich white chief. Consequently they offered him gifts of goats, sheep, chickens, ducks, eggs, etc., according to the native custom. As it is also expected of the stranger to return a gift of equal value, daddy had to refuse many of these gifts for the sake of self preservation.

One night we camped at Lukenga's village on the banks of the beautiful Lulua River. The old chief begged daddy so hard for a second gift that he finally gave him a small telescope drinking cup. He was so highly pleased with it that he went about showing it to his many wives with the greatest admiration. That night, in this same village, we were in a terrific rain storm. I was asleep through it all but was told the next morning that it had been necessary to hold down the poles with hands to keep the tent from blowing away.

We arrived at Mutomba Mibidi's village about noon one day after a hard day's travel. The chief was away but his sub-chief was bad enough. He promised to send men to repair the bridge over a swift river across which our path the next day would lead, but did not keep his promise. Before we could go further it was necessary to send some of our tired hammock carriers ahead to repair the bridge, which was dangerous to cross. The bridge was made with sticks tied together with vines and when we did cross it we could feel it trembling under our weight. Just as we entered this village a young woman died and we heard once that the chief in his superstition believed that her death was due to our coming. Anyway, he was not very friendly. That night we could scarcely sleep for the noise. The village women collected at the house where the woman had died and cried and wailed nearly all night. This is one of the heathen customs. Sometimes these women cry every night for several weeks after a death, usually receiving some compensation for the exertion.

One of the most exciting experiences of the trip occurred the night before we reached Mutoto. Daddy was so very tired from the day's responsibilities he had retired early. I, too, was in dreamland. Miss Fair and mamma were still up and papa says they were perhaps discussing woman suffrage. About nine o'clock they heard a terrible commotion outside among our carriers. They went out to investigate the trouble and were told that a crazy man had come with a knife to kill us and that the carriers were beating him. They went to the poor man's rescue, and after much persuasion, they succeeded in getting the carriers to stop beating him and induced the poor wretch to go home with our evangelist of the village for protection.

Now these are only a few of the good things we enjoyed. But don't think it is dangerous to travel in Africa. We did not see a leopard, elephant or any other dangerous animal that is always associated with Africa. The people, as a rule, love us and enjoy having us stop in their villages. I am only a baby girl and yet I am sure I would be perfectly safe at any place and at almost any time among these people. I have not learned to speak Buluba yet, but I am preaching little sermons every day by going with mamma into the village to smile for the natives. The natives have a superstition that it is sure death to their babies to take them on a journey. While we were at Mutoto one of our evangelists there said before a large audience of natives in the chapel that

he believed that God had especially sent me to them overland in order to break down this strong superstition and to show them that God went with His people everywhere.

EULA MARY CLEVELAND.

OUR MEDICAL MISSION FORCE GATHERED IN CONVENTION

Find them—Africa, 4; Brazil, 3: Korea, 15; Japan, 1; China, 22.

This to be a big affair; post ix ruddy boys as to their duties. I have been besieged with applications from them. They are amusing: John writes, "I know this is in proper form for I copped George's." The African delegation has arrived. An ally near for Brazil follows, but Lera comes with sash awry. Small delegation from these two. Korea has more. It will start at eleven o'clock. A telegram says "Poh ill. Take St. Lera." They owe nothing and are a jolly crowd. A leading Hamburg gentleman is with them. Last night a daring reermouse flew into their room, "Hit 'im, monster," shrieked Joe, and with lath, rope and laughter it was driven out. Hush Epping, you know you said, "A sedan I elect to travel in, for if the rain patters down, what matter." Wilson has gone for sythe and Mac Call I expect later.

Daughters of Rev. J. Wallace Moore, Susaki, Japan.

Bertha Loving Moore, youngest child of Rev. J. W. Moore, Susaki, Japan.

Ahas Sellvin is Japan's sole representative.

We shall get them organized now, for here is the last installment—China. I saw, or thought I saw, J. W. Ilkins on horseback; Elmo one yard behind, but with mettle enough to pass, yet he gave Nab leave to go by. They decided to sup at Terso, near the hut Chersonda built so as to spend the

night in it. At Tampa L. B. Augh joined them and they stopped at Sacraw for dinner, the price for which made them angrier than the quality of the French dressing had done. A letter was read from McFa denying that the acre N. Shaw bought is under water. Bob Radley and Corri Heron say a test of the shields should be made. Dan is better, but not able for the picnic in the woods, for which the Convention now adjourns. Who wards off ennui?

You will find the prayer calendar of more help in finding these than The SURVEY.

"THE CONTRA."

WHEN you buy anything in Cuba you can ask for the "contra," which means a little gift thrown in besides.

Pepito Seiva and Miss Edith Houston.

The children here learn to say the word "contra," as soon as they can talk and like the bananas or little candies they get thus more than any thing else.

Now I want to tell you about a contra I got last year:

If you will look up Mark 10: 29-30, you will see a beautiful promise given those who become foreign missionaries.

Well, do you know I've gotten all the promise and the contra besides.

I will tell you how it is. When I lived for so many years all alone in Caibarien, a young Cuban lady, Vepilla Mestur, came and stayed with me and was like a daughter to me. When I came away she married a young minister, Jose Seina, and last year their little son was born. His name is Pepito and I am sending you his picture though I had hard work to hold him long enough for it to be taken.

Isn't my "grandchild" a darling little contra to a lovely promise?

JUNIOR FOREIGN MISSIO N PROGRAM FOR AUGUST.

Arranged by MISS MARGARET MCNEILLY

Topic—Medical Missions.
Song—Bring Them In.
Scripture Reading—Luke 10: 30-36.
Prayer—Thanksgiving for a Saviour who can heal all our diseases, and guide and protect us and make suffering easy. That we may give in His name; that hospitals may be built and equipped for those in non-Christian lands.
Roll Call—Answer with the name of one of our trained nurses in foreign lands.
Minutes.
Business.
Song—Selected.
Exercise—Christ for the World.
Letter—Suffer the Children to Come Unto Me.

Recitation—A Little Lesson in Arithmetic.

Song—What a Friend We Have in Jesus.

Pledge—That we will pray each day for the children in non-Christian lands, that they may be healed in soul and body.

Close with the Lord's Prayer in concert.

SUGGESTIONS.

Instead of reading the Scripture lesson, let one of the older children *tell* the story of the Good Samaritan. How many of us are "passing by on the other side?"

Use the Exercise, as suggested in the leaflet.

See how many can find the hidden nurses and doctors in the current issue of the Survey.

The "Letter" in the program is from a worker of the U. S. A. Church, but the same things are true in our work.

Have the Lesson in Arithmetic be divided among four children, and let the leader call for the different divisions, just as in school.

Ask how many will pledge to pray each day during the month, as suggested.

AMERICANS IN THE MAKING.

MISS MAURINE FAIRWEATHER.

In the north end of Kansas City there is a district known as "Little Italy." Here live Italians of every description, but the majority are poor, unable without assistance to broaden out and educate themselves according to our American standards. Many children are in this part of the city, boys and girls who as future Americans must be trained to fill their positions in the world, just as our native born children are trained.

In the midst of this district, at Fifth and Forest, the Central Presbyterian Church has planted a mission. Here the Church is striving nobly to work for a betterment of conditions, and its influence has been marked. The children are the important factor with which to deal, because if they are taught the right way when they are young, the rest of their life will show progress, and their influence will be in turn transmitted to their children.

At this Italian Mission, every Saturday afternoon there is a sewing class for girls. A trained worker is at the head, Miss Hanan, of the Kansas City National Training School, who is assisted by four helpers. The class nas been arranged in a systematic way, and the results are very gratifying, as is shown by the large number of girls attending, the character of their work, and their earnestness. These girls are so bright and eager to imitate our American customs. A visitor from the city beyond is a great source of delight and awe to them. They scarcely can keep their big brown, questioning eyes from gazing at her, and attend to their work.

At first these girls were hard to handle, as they seemed to take more pride in being the first to finish a piece of work than in the workmanship. But training has overcome this trait, and now each wants her bit of sewing to excel her neighbor's.

To see this class at work was a most interesting experience for me. The girls are arranged at tables according to age, with a helper in charge of each group. There are two classes of girls of five years of age. On the afternoon of my visit they were learning to stitch. The little curly heads bent over their work, tongues between their teeth, and breath coming heavily, all showed their intense interest! Italian children are very bright vivacious little things. They have such bright, big, dark eyes and glossy hair, that taken all together they make a beautiful picture. One little girl in this class is blind in one eye, but to look at her work one would never guess it, for it was just as even and neat as the rest.

Just ready for the Kindergarten.

Miss Getty and her little Quilting Bee.

The six year old girls were sewing squares for doll quilts, and were progressing wonderfully. Whether these will keep the dolly very warm might be a question; but then, dollies never complain!

Making dolls' aprons was the fascinating occupation of the seven and eight year old girls, little dainty lingerie and dresses for dolly. Another very practical piece of work they were doing was sewing on a patch. As the dresses of these little Italians are mostly old "hand-me-downs," it is not long before they wear in places. Now, these girls are learning to patch so well that their clothes will receive the benefit of it.

The girls a little older were making tiny handkerchiefs, hemstitching them and sewing on lace. They like to sew pretty things, and this is another characteristic of the Italians—love of the beautiful! The older girls, up to twelve, were embroidering sofa pillows, a delightful task for them, the embroidery being done in bright colored silks!

In addition to the sewing, there are other exercises. Stories are told and songs are sung. The children always march out at the close of the session, getting their wraps and singing a verse of "Onward Christian Soldiers." Of course in a school of this sort the religious side must not be forgotten. The work of the afternoon is always begun with a prayer.

Many of these girls have to bring their little brothers and sisters with them, so there is work planned for the younger children also. They are cunning little creatures, and delight in making picture books and playing with blocks. They have a regular little kindergarten school. Sometimes it is hard for them to keep awake and they are allowed to sleep if they like.

Josie, Minnie and Mary seem to be the most popular names among the girls, but there are several very unusual and pretty ones—Cinderella, Bellella, Delia, Pinnichari, Phillee, Lasker, Antoinette, Colombo, etc. The Italians like our American names, and change theirs whenever they care to. And they try to copy us in many other ways. Of course the parents are rather skeptical at times, and have to be dealt with gently, but the children are too young to feel this way.

It is the aim of the Central Presbyterian Mission to help these Italians, so eager to learn American ways, to become not only useful American citizens, but earnest Christian men and women.

Kansas City, Mo.

RED AND WHITE ROSES.

(*A True Story.*)

Shall I tell you where I found them—these red and white roses?

I am sure that you think at once of a beautiful June morning and a rose garden. But it was not in such a garden that I found my red and white roses.

One icy winter day our washerwoman failed to appear as usual at our house. She is a faithful, dependable woman, and fearing she might be ill or in trouble, when evening came I set out to find her.

I knew the ramshackle old tenement in which she had a room, but lost myself in the pitch-dark halls of the house, and so knocked on the wrong door. A voice inside said "Come," so I opened the door—and I shall never forget what I saw. Sitting on the cold, bare floor in front of the boxes were four little girls; the eldest about eight, the youngest certainly not more than three. The mother of the children was there, too. And—would you believe it?—it was in this dark, cold, dismal place that I found the red and white roses.

For on the boxes were piles of cotton rose petals, and wire and green paper. With these the pale, thin, half-frozen and half-starved little children were making *artificial* red and white roses.

The mother was there, too, working as fast as her stiff fingers could. The tiny three-year-old was almost asleep, yet making valiant efforts to keep awake, her blue fingers still winding the stems.

It did not take many seconds to find all the money I had with me, and to place it on the box before the mother, saying: "Get coal and wood, and bread and milk," while I gathered in my arms the sleepy baby and the child who was crying. Poor, poor little "foreigners!"

It would be a dreadfully sad story for you if you could do nothing *to help make the sadness less.* But you *can* help to make

brighter other little children, and you do whenever you bring to your Band meeting money for our missionary work among foreigners in America.

As I went home (but not until there was a brightly burning fire in that freezing room, and the tired children had been comforted with warm milk), I thought of a family of happy, well-cared for children, who, with their father and mother, delighted to follow the "cheering up business."

Well, I told them the story and suggested that they might, if they chose, make a happy New Year for those little foreigners.

They *did* choose, and I wish you could have seen those transformed little flower makers on New Year's Day—and indeed through all the year—when in the Mission kindergarten they became the happiest, most useful little *Americans* you can imagine.—*Selected.*

Making roses for us.

THE FRONT COVER PICTURE.

Our cover picture this month represents the famous McAlpine Quartette, the daughters of our first missionary to Japan, Rev. R. Eugene McAlpine of Nagoya. At present they are residing at Rock Hill, S. C., where Jean, the oldest of the group, is attending Winthrop College, and where the next two, Anna and Estelle, will be entering next year. Lillian, the youngest of the group, will come on later.

Still another sister, Margie, not shown in the picture, is attending the Womans' Presbyterian College at Columbia, S. C., having one more year to finish.

Their foster-mother, who lives with them and takes care of them is "Aunt Laura" McAlpine, who is "Rock Hill's leading citizen," sister of Dr. McAlpine of Japan and of the late Mrs. Hampden C. Dubose of China.

They are known in Rock Hill as the McAlpine Quartette because they so often sing together so beautifully; as they are blessed with the gift of song and often render musical selections in the First Church of Rock Hill, which they attend.

This reminds me that their oldest sister, Evelyn, was recently married to a Methodist missionary who was born in Japan and grew up in the town where our missionaries lived. They will go to Japan under the Northern Methodist Board as soon as there is money to send them.

Which again reminds me that we have sent out a fine contingent of second generation missionaries to fill the ranks in our forces.

In China we have Rev. J. Leighton Stuart, D. D., and his brother, Rev. Warren H. Stuart, D. D. Also Miss Agnes Woods, daughter of Dr. and Mrs. J. B. Woods of Tsing-kiang-pu, and her cousins, Misses Josephine and Lilly Woods, daughters of Dr. and Mrs. Henry Woods, of Hwai-an-fu. Rev. Palmer C. Dubose and his sister, Mrs. Nettie Dubose Junkin. In May, Francis Wilson Price, eldest son of Dr. and Mrs. P. F. Price, graduated as an honor man at Davidson College, taking the Gryphon gold medal, and has just gone "home to China" to teach in the Union University of Nanking. Will A. McIlwaine also graduated as an honor

man at Davidson this year, and will eventually join his father in Japan.

Miss Elsie Buchanan is our newest recruit in the Japan Mission, daughter of Rev. and Mrs. Will Buchanan of Nagoya, Daniel Buchanan, honor man and M. A., of Washington and Lee University, has recently gone to Japan to teach in a Government College, in connection with the Y. M. C. A.

John Bolling Reynolds graduated at Hampden-Sidney in June, where his father was once an honor man, and is en route to Korea for a "visit home" and to spend a while teaching the missionaries' children and getting them ready for college on this side.

Finally, it may be mentioned that Rev. Jas. P. Smith and Rev. Gaston Boyle are missionaries of the second generation in Brazil.

In course of time there will be a number of others to follow this advance guard as soon as their training is finished.

JUNIOR HOME MISSION PROGRAM.

PREPARED BY BARBARA E. LAMBDIN.

Pass Word—Bear ye one another's burdens. and so fulfill the law of Christ. Gal. 6:2.

1. Hymn—"God of Our Fathers."

Rosa Gilmer Phipps. A little missionary to the Lumber-men at Hotchkiss.

2. Prayer—That we may be obedient and glad-heartened servants of our King, and seek for opportunities to work for Him.
3. The Pass Word—in concert.
4. Business—Like transaction of business.

GUARDS OF THE HOMELAND.

5. Hymn—"Courage Brother, Do not Stumble."
6. The King's Message—Eph. 6:1-18, 24.
7. When Children Work.
8. The Story of the Roses.
9. Hymn—"Help Somebody To-Day."
10. Dressing Miss Dolly in Kansas City.
11. Lifting Heavy Burdens.
12. The Pass Word, concert.
13. Hymn—"Somebody Did a Golden Deed."
14. Prayer—That there may be real freedom in our "Land of the Free," that we may do our full part to bring comfort and hope to needy lives, and that social workers and teachers may be blessed as they bring the message of Christ to those who do not know and love Him.

NOTES.

Have this mid-summer meeting in the park, or on the lawn, or a cool porch, amid shrubbery, and serve lemonade.

Nos. 7 and 11. See Home Mission Department; and for the latter, the work of our own Church especially; see also Annual Report of the Executive Committee of Home Missions.

Nos. 8 and 10 may be told in the first person, as by a visitor.

Rev. S. L. Morris, D. D., Editor. Miss Barbara E. Lambdin, Literary Editor.
Hurt Building, Atlanta, Ga.

AUGUST SUBJECT

Problems—Social, Industrial, Religious.

ANOTHER CHALLENGE TO CHRISTIAN AMERICA.

Satan in a New Masquerade.

A new organization, "The Order of the Star in the East," having as its declared object "To draw together those who believe in the near coming of a great spiritual teacher," has recently been described in "The King's Business," a publication of the Los Angeles Bible House. The writer of the article, Mr. Philip Mauro, is a most interesting man, having been converted to Christianity "after years of groping in Theosophy."

Although the order originated in the Theosophical Society, being "born at Benares, India," and has as one of its chief heralds, Mrs. Besant, it is intended to embrace all, "No matter to what faith, creed or school of thought they may belong."

An official pamphlet issued by the order states that, "It is intended to be world-wide, not merely in the territorial sense, but in the sense that it can leave none outside its ranks who, holding that common hope, desire to enter." The terms used for this personage, "a Mighty Teacher," "the Great Teacher," the "Lord of Gentleness and Compassion," "the Christ," "the Lord of Love," "the Supreme Teacher of God and men," "the Mightiest of all Figures," "Another Manifestation," are "calculated to harmonize with the expectations of Buddhists for another manifestation of Buddha, of Moslems for another appearance of Mahomet," and of Christians who are looking for the coming of our Lord Jesus Christ.

This personage, it is said, "Will come quietly upon the scene as a man, like other men, and will be known only by the teaching he gives." Nothing is said about repentance toward God and faith in our Lord Jesus Christ. Instead, "the enemy provides an Order, which is calculated to satisfy all excepting those who have learned from the Word of God that the world is under condemnation for the rejection of His Son,

"The Popular God of Good Luck in India."

who will come 'to judge the world in righteousness.'"

As Mr. Mauro states, "never before has a society been formed to await and prepare for the coming of a Great Leader," and "thus it has come to pass, under our very eyes, that an organization is in process of formation by those who reject and deny the Christ of God, with the object of preparing a reception for anti-Christ."

Surely it behooves the Christian Church in America to realize and combat by increased activities the evil that is striking its fangs deep into the souls of our people, for as Mr. Mauro observes: "Few are aware of the flood of false religious philosophies and vain deceits, which, during recent years, has been steadily poured forth from the East and with which the minds of the intellectual classes of the West have become thoroughly saturated. *Pantheism*, the religio-philosophical cult existing in various forms in India, has within recent years become the accepted philosophy of the great universities of England and America, to the virtual exclusion of all rivals. The spread of false religious ideas derived from the ancient sources of Error is also seen in the great headway made by Theosophy, "Christian Science," and Bahaism. The various "New Thought" systems now in vogue are also essentially pantheistic.

A "Yogi," or Holy Man of India. It is from such men that the Theosophists receive instruction in pure Hinduism or the Vedantic religion.

"It is therefore quite within the facts to say that there is, at this time, far more Pantheism in England and America than there is Christianity in India. It cannot be denied that, after a century of labors and sacrifices in the various mission fields, there are today many more heathen in the world than at the beginning. And, as matters now stand, the hurtful influence of the "New Theology," Higher Criticism, and other rationalistic ideas, which have found their way to the mission fields, and which meet with ready acceptance among Oriental peoples, goes a long way towards neutralizing the effect of the pure Gospel testimony.

"It is a noticeable and significant fact that, while true Christianity encounters, everywhere tremendous opposition, gaining its victories only after much struggle and at great cost, the propagation of heathen philosophies proceeds with amazing swiftness. The reason, of course, is that the acceptance of Christ involves the pain and travail of a new birth, whereas false religions thrive in the corrupted hearts and darkened minds of unregenerate men, requiring in them no change of heart—no death to sin in the world."

How emphatic is this additional warning that the battle with heathenism is no longer confined to the Orient, that the conflict has been extended to America and to other Christian countries, and is now world-wide!

Does the Christian in America see in this no call to service and to prayer?

IF I COULD KNOW.

If I could know that word or deed
Of mine had helped a soul in need,
Had given comfort, eased the smart
Of some poor, tortured, aching heart,
With what rare joy my heart would glow
If I could know? If I could know!

If one should whisper in my ear,
"Your words have made me stronger, dear,
To fight the evil thing within
That leads me often into sin,"
Life's darkened ways would lighter grow,
If I could know? If I could know!

Each day I ask the Lord to bless
Some act of mine to fruitfulness;
And though I know not how or where
He sends the answer to my prayer,
When I into his presence go,
Then I shall know! Then I shall know!

LETTER FROM A DISCERNING CHAIRMAN OF ASSEMBLY'S HOME MISSIONS.

Clinton, S. C., May 26, 1915.

Dear Brother:—There is no work of any sort that is worth as much, or needed more, than Home Mission work. The intensive cultivation of our home field will bear more fruit of different kinds in the future for both civilization and the Christian religion than any other direct action of the Church.

The world's battlefield is not in Europe; it is in America. Here is the critical continent. The evangelization, the Christianization, the moralization and the spiritualization of our own people through the agency of the Church, and by the grace of God, is the greatest possible performance of God's people. The vast movement of liberal democracy has come to head. It remains for the personal and organized forces of Christianity to say whether it is to be a Christian movement with heavenly ideals, or a secular movement with only industrial ideals. The Home Mission problem is the biggest and most important problem of the Church.

"Blessed are your eyes, for they see." Our Church is doing its part. The Committee in Atlanta started off this year in debt over ten thousand dollars; let us stop that right now. So, as Presbytery's Chairman, I am asking you to send to the Atlanta Committee at once, get envelopes and take up a collection for this cause; unless it is in your annual budget, which is better.

Yours,
F. D. JONES,
Chairman Assembly's Home Missions,
South Carolina Presbytery.

THE PROBLEMS OF TODAY.

BY "ADDISON."

Unquestionably great dangers and problems confront the Christians of the United States today;

There are dangers to our religious life: There is the Sabbath problem. People do not observe the Sabbath as carefully as they did fifty years ago. There is the Mormon problem. The black-coated emissaries of the Utah abomination are traveling all parts of our country and Europe, and drawing away disciples after them. There is the Catholic problem. Hordes of immigrants from the Latin nations of Europe have been for the last 30 years pouring into the United States, and by their aid the Romish hierarchy is becoming a danger to our national life. There is the Christian Science problem. Under the leadership of the now defunct Mrs. Mary Baker Glover Eddy, this cult has risen to wide activity and has overturned the faith of some. There is the heathen problem. Not only the ungodly, but the heathen are *within our doors*. In various cities of our land there are actually built or building, temples to the heathen gods of India, China and Japan. Under the name of theosophy, these cults are appealing to foolish and unstable people. Shall our Christian land be polluted with such abominations?

There are the social problems: What to do with the saloon? What to do with the white slave traffic? What to do with "submerged" and vicious elements of our city

population? What to do with the relation of capital and labor? What to do with municipal corruption? What to do with Socialism?

There are the political problems: Whether government "of the people, for the people, by the people," can be maintained in our midst? Whether our people have enough vigilance, patriotism and courage to protect, as the heritage of our race, freedom of speech, freedom of the press, and religious liberty, in the face of foes that assail our institutions?

And there are the domestic problems: There is the problem of the training of children. It is said that the family altar is much neglected in the busy rush of modern life. There is the danger to home that comes from the idle and luxurious life of people who, having leisure and money, act to please themselves rather than God.

These and many other problems, bold and insistent, confront the Christians of this country today. After so many ages of agony and conflict, behold the same problems still arise in threatening array and confront Christian life!

What does it mean? It means that the devil is not dead, but alive and militant. It means that every life presents the same problems and questionings generation after generation, and that the conflict against evil must go on in one form or another until the end. Our concern only is to be faithful. "Fight the good fight of faith. Lay hold on eternal life!"

Every generation has had its problems. They who have in their day faithfully stood for God, are now victory-crowned! Our generation, our own land has its problems—momentous problems! The end is not yet. What is needed is *personal, persistent, heroic Christian service!—The Presbyterian of the South.*

AMERICA AND CHILD LABOR.

MISS HELEN C. DWIGHT.

ELEVEN years ago Edgar Gardner Murphy, of Alabama, realized what child labor means to America. He knew that it means physical and even spiritual loss to the child, and so to the Nation. He knew that the Nation, wastefully using its children, taking from them, if not their lives, at least their early strength and their chance for growth and education, is a nation making its future citizenship weak and illiterate. He knew the truth of Lord Macaulay's speech before the British Parliament, when he said:

A young mill worker.

"Intense labor beginning too early in life, continued too long every day, stunting the growth of the mind, leaving no time for healthful exercise, no time for intellectual culture, must impair all those high qualities that have made our country great. Your overworked boys will become a feeble and ignoble race of men, parents of a more feeble progeny; nor will it be long before the deterioration of the laborer will injuriously affect those very interests to which his physical and moral interests have been sacrificed."

What is true of England is equally true of America, a young country working out her industrial destiny on the basis of principles learned from older civilizations, but with a vigor of her own. Edgar Gardner Murphy saw child labor around him, knew its alarming prevalence especially in the communities of the South and the East, and realized that for the future welfare of his country the waste of childhood must be checked. So he went to New York and there, enlisting the interest of such people as Felix Alder, Florence Kelley and Jane Addams, organized a committee, whose purpose was to promote the welfare of the working children of America.

Most of us know something about the National Child Labor Committee.

In its eleven years of existence it has accomplished much. In every state compulsory education or child labor laws have been enacted or improved. The Federal Children's Bureau has been established, largely through the efforts of the National Child Labor Committee. All movements for industrial or vocational education, for mothers' pensions, or for other constructive measures touching the welfare of children, have received the co-operation of the committee. But the field is tremendous. The spread of industry, the influx of foreign laborers, the apathy and the greed that make child labor possible, all force the committee to carry on a hard fight to educate the people, to direct public opinion against child labor, and to secure protective laws for the children. And each year some gains are recorded. This year, for instance, Alabama has passed a fourteen-year age limit for work in factories and mills, Pennsylvania has entirely abolished night work for children under 16, South Carolina and Texas have enacted compulsory education laws, and Michigan has passed a 15-year limit.

The membership of the National Child Labor Committee is something over 8,000, although, considering the population of the country and the proportion of it that is certainly interested in the welfare of children, 10,000 would be but a small membership. With this membership it has been only by means of a special S. O. S. call that the Committee has this year secured funds for its current needs. It is now urging its members to double their number this coming year if possible, so as to ensure the continuation of the fight for the working children. Surely the people of America value those children too highly to let the work of the National Child Labor Committee go under!

He must help earn the family living.

Boys picking slate from coal.

Yet the very census figures of this country are a shame to its people. When it is possible to record that 11,811 children under 14 work in our cotton mills alone, that 96,976 children 10 to 13 years old labor at non-agricultural pursuits, and that 1,990,225 children 10 to 16 years of age are engaged in gainful occupations, there must be something wrong. There are still four states that make no provision for the compulsory education of their children. Thirty states still allow children under 16 to work more than eight hours a day in factories and mills, although America knows well that long hours injure the child. Fifteen states still allow children under 16 to work at night, although the United States Bureau of Labor has said, "Night work is, in itself, almost invariably detrimental to the health and physical well-being of the growing child." Twenty-one states will allow children under 14 to work in factories, mills or canneries. We have not, as a nation, set our face against child labor.

That is why the National Child Labor Committee urges a federal child labor lay. Such a law, representing the basic standards of child employment, holding in the greater part of the country, passed the last House of Representatives by a vote of 233 to 43, but was killed in the Senate. A similar bill will be introduced into the next

Congress, and this time, the committee believes it will pass. A senator has said, "Congress will pass the bill if the people want it passed." And the National Child Labor Committee believes the American people do want it passed. For America is at last realizing, as Edgar Gardner Murphy did eleven years ago, that for the welfare of the nation, the labor of little children must stop.

New York City.

THE REVOLUTION OF THE SAW.

REV. E. W. MCCORKLE.

WITH the revolution of the saw there has come a sorely needed revolution in the sawmill life. Managers have an eye to the dividends. They extract these from proper housing and contented workmen. The famous Krupp Gun Works at Essen, Germany, is a case in point.

Formerly all mill life was featured by the "weekly jag" and the "periodic spree." Fortunately, in many places this is now a thing of the past. The progressive Pennsylvanians who have established a large lumber camp at Hotchkiss in Bath Co., Va., are giving the black eye to "Booze." But they realize that this is only a start. The men need a place with games and some conveniences where they can meet and spend their time. This is their social "hang out." And if they do not find it in a good, they will find it in a bad environment. Hotchkiss has such a haven.

This is fine as a cure for the body and mind, but the men need also a cure for the soul. It is useless to attempt to keep the evil spirit out, unless you put the good spirit in. They need Christ in the Camp. And Hotchkiss has a neat and comfortable church house with a good Bible school, as well as a kitchen attachment. This furnishes entertainments and a nerve center for the social life of men, women and children. They also have "sky-pilots," faithful fellows who win their hearts and break down the prejudices against the ordinary ecclesiastical "stiff," as the preacher is termed by some. Rev. C. H. Phipps and Rev. K. McCaskill both visit and reach these people, and grip them as the shoe of the endless chain grips and holds the logs.

A Junior class in the Sunday School. Here, too, the masculine element predominates.

The men in the woods are worse off than those at the mill. They have no home except the boarding-house, and absolutely nothing to do and no place to go on Sunday. This is Satan's opportunity, and he never fails to "make hay while the sun shines." These men are big fellows with kind hearts, and they respond to the kindness and patience of a common-sense worker.

It is a virgin field like many a virgin forest, and many of them have never been touched by the good saw-tooth of God's grace. The writer was delighted with a series of cottage prayer meetings. These bought the woman together and welded them in a common Christian purpose. At the same time it brought the man and his message in the closest contact with them. It was a real joy to see in one case, a father, mother and children confess the Savior. One poor woman, when asked

The Chapel at Hotchkiss. Notice the sturdy lumber-mill men, who are just out of an evangelistic service.

if her husband were a Christian, burst into tears. And one bright, brown-eyed boy with a sparkle in his eye, said that he must be a Christian, and he may some day be a minister. In a week there were almost twenty professions of faith.

This is only a glimpse, but it reveals the sore need and the readiness of the people to receive the Gospel. Many saw-mill plants have only the "blind tiger," and are given over to the bad without a single good influence. If good people are looking for investments in life, they will never find a better place for their money than the saw-mill and other mills. It is true many of the mills are temporary, but these people find their way into other churches, and one boy who was converted in such an outside place is now an elder in the Presbyterian Church.

Rockbridge Baths, Va.

"COME UNTO ME AND BE YE COMFORTED! OH WHY WILL YE DIE?"

By a Christian Jewess.

THE Christian Church is facing a tremendous responsibility. The crucial problem that projects itself for solution, that casts itself athwart our higher consciousness, and must be answered before the August Tribunal is "Shall the Christian Church win the Jews for Christ, and hasten His coming in glory? Or, by a perfidious indifference, or still more cruel persecution, shall the Christian Church keep them out of the kingdom?"

In these epoch-making days, Jesus seems to be moving the very heavens and earth to bring His lost Israel back to Him. What are you doing to help in the glorious work? God needs you, each and every one, little and big, to help bring back these blinded but still faithful and devoted Children, whom He has honored by giving His name Israel. Even the little children can help by being kind and loving to their little Jewish playmates, for Jesus so loved them, that out of His own mouth He said, "I came unto the lost sheep of the house of Israel, to seek and to save." And through Jewish servants He transmitted His messages to a benighted world.

Jesus has made His second advent dependent upon the Jews, "For I say

unto you, ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."

Let these prophetic words of Jesus burn into your innermost consciousness, for they were addressed to the Jews. Thus it behooves us to feel deeply interested in the salvation of the Jews, the people designed by God as the pivot around which all millennial hopes shall revolve. We cannot, even if we would, remain indifferent to the salvation of the Jews, for God in His infinite wisdom and goodness, has made the Jews of prime importance in the economy of the human race. The stage was set thousands of years ago for this great world drama that is going on before our very eyes. The chief actors were, and still are, the children of Israel. The closing acts, when God shows the strength of His arm, to bring again His redeemed, will be the most glorious in all Jewish history.

God's command is laid in specific language upon the Gentiles, to bring the Jews "to My holy mountain at Jerusalem, as the Children of Israel bring an offering in a clean vessel into the house of the Lord." If this were not so, the Christian Church might remain indifferent to the welfare of the Jews, and go on and win the whole world for Christ. But that would not satisfy a just and righteous God. For His ancient people have been God's instruments, and the great benefactors of the human race. "Ye are My witnesses," He hath declared. "Unto those who bear the brunt and endure the heat of battle, the spoils and glory belong."

The Jew, despised, condemned, abhorred by the world, is still not forsaken by God, Who has tried him and proved him, and Israel is very precious in His sight. One might as well war against God Almighty Himself as war against the Jews, for wherever you see the Jews, there God is moving in the midst. And it does not take a person of extraordinary vision to see that the persecution of the Jews is the work of Satan to retard the coming of Christ in Glory, and that loving the Jew as our brother is hastening the day of His triumphal return when Jesus comes again acclaimed by Israel as King.

Oh men and women of vision, awake to the splendor of your opportunity to labor for the coming of the King! You say there is so much world work to do, you have no time for this special feature. This is the very crux of the problem. Let it be solemnly graven on our hearts that Christ is looking to each, individually, to do what in us is possible to close the breach, to bridge the gulf that for centuries has engendered hatred; and set ourselves to the task of bringing about truly brotherly and loving relations with the Jews, our elder brother, because God's first born, His chosen. Henceforth let there be neither Jew nor Gentile, but brothers, children of the One God.

Having once made a solemn covenant with God; to this hope of which He is surely the Father: we may assuredly trust and patiently wait to see our prayers answered.

A new light will shine forth from Christianity that will embrace the soul-hungry Jew who thirsts for the "Cup of Salvation;" it will have a new and beautiful meaning, and he will worship where once he scoffed, for his holden eyes will see the arms of Jesus held out to him, and he will be drawn unto Him by irrisistable forces that no man can withstand. "Come unto Me and be ye comforted! Oh, why will ye die"?—REBECCA C. BRANNON, M. D., A Servant of the King, *Atlanta, Ga.*

Be sure to read "Who's Who and What's What." See page 638.

THE WAGE OF THE SLAVE.

EDMUND VANCE COOKE.

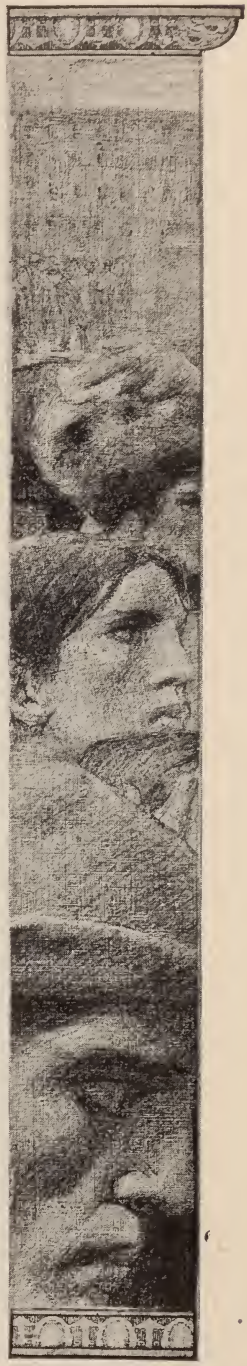
When Prometheus filched the heavenly fire and brought it down to man,
Man, too, became a Titan and his upward course began.
He made a slave of the sluggish Earth that his children might be fed,
And a slave of the wanton Water to grind his corn to bread.
He made a slave of the Forest to hold him safe from the storm,
And he prisoned the Fire in a corner cell, and bade it keep him warm.
Ay, slaves he made of them one and all, as ever he will and must,
Or else they will drive him unto death, and grind his bones to dust.

Then Man wed Fire to the Water, and gave a new slave birth,
That a man may touch a lever and ride to the ends of earth.
He tore dead ages out of the past to banish the dark of night,
That a child may snap a finger and thumb and a quick slave brings him light.
He trained the Lightning out of the sky to dance on a thread, and so
A baby at play with a button may bid it come or go.

And over the Water man set the Stone to hold her into the race,
And he set the Water over the Fire to scourge him into his place,
And he set the Air-slave over the Steam, and the Lightning, fiercest of all,
Was chained to the sluggish stolid Earth, like a serf to his chain and ball.
And each against each he has set them, and keeps them forever and aye;
Yet his master eye must be on them; for, if ever he turns away,
By a sudden sweep of the lightning's leap, by the fiends of fire and flood,
By the hissing death of the steam's hot breath, they will feast upon his blood.

And is this all of the lesson, or is it the primer page?
Does not the world spread a chapter for the eyes of a thinking age?
Is not humanity driven? Is not humanity bound?
Are not men prisoned by Class and Caste? Are not their faces ground?
Must they who never labor, on the tongues of larks be fed;
And they who labor forever, be bound by a bite of bread?
Are men as the driven forces to be prisoned in tube and wire?
Shall we use the force as a favor, and shall we forget—the fire?

Cleveland, O.



THE RELATION OF THE CHRISTIAN CHURCH TO THE SOCIAL AND INDUSTRIAL WORLD.

DR. J. A. MACDONALD,
Editor of the "Toronto Globe."

The problem of the social and industrial situation is not peculiar to our times or to America alone.

That age long problem is yours, mine, every American's. It is the problem of living together in American cities where there ought to be neither the idle rich nor the slum-bred poor. The problem of working together in American factories where the Master ought never to be the tyrant and the man ought never to be the slave. This was indeed America's primal vision.

But, tell me, you proud heritors of the Revolution, has that primal pledge of America to the world been yet made good? Does the expectant new-comer from Europe find that vision of America hard to keep alive within himself and well-nigh dead in millions native-born? Out of the midst of life's squalor, and shame and despair, your keen-eyed new-comer from Europe sees, as Ruskin saw, the favored few in a guarded garden, selfishly enjoying luxury which others earned, all the while heedless that "outside their little rose-covered wall the wild grass, to the horizon, is torn up with the agony of men, and beat level with the drift of their lifeblood."

That problem of the ages once was solved. The solution was Christian. Christ conceived it. He made it real. That new society solved within itself all questions of race prejudice and class distinction. It had neither Jew nor Greek, neither bond nor free. Old social classifications had no meaning. Old industrial relations of master and slave were transformed in a brotherhood of all, under the mastership of none. As one family, rich and poor, sat at their love feast. In their Christian socialism, they distributed to each according to his need, and required from each according to his ability. No allowance was made for the social or economic parasite.

And what did it all amount to—that redemptive evangel and that social program? This: That little group of men who might have been swallowed up, they and their boat with them, in a wave on Galilee, carried their kingdom idea from the Persian Gulf to the Solway Firth, from the Rhine to the Sahara, and revolutionized forever the life of the world.

In the light of that marvelous first achievement, why then the problem, the vexed social and industrial problem of America today? Why? Because of the Church's social apostasy.

What about America? From my point of view as a newspaper man, the Presbyterian Churches of America, alike in the Republic and in the Dominion, are in danger of losing the national outlook, and becoming mere denominations of the intellectual and the well-to-do. And so it has come about that the one Church whose creed and whose policy are instinct with the essential spirit of democracy has touched only at long range, if at all, the social and industrial situation whose irruptive forces disturb and sometimes alarm.

What does the comfortable church of the well-to-do know about the problem of work or of wages? How can it hear the passionate cry of the children of America, a million of them, some say three million, caught in the cruel wheels of our vast and heartless industrial machine? How can it measure the agony of the women whose only alternative is starvation or shame? What Lloyd George said before the prosperous Presbyterians of Edinburg might fitly be said of many of the more prosperous Presbyterians of America: "The splendor of the sunshine of their lives blinds them to the suffering of humanity."

What shall we say to these things? This surely: The Christian Church, must go back to Christ, and take up the Christ attitude to the whole social and industrial situation. What does that involve?

For one thing this: The Church must revise its program in relation to those beyond its pale. The Christ attitude to the social and industrial situation involves a just appreciation of the social value of the redemptive Gospel. I know quite well how some pulpits of the Church, and some programs of socialism stress and urge ethical gospel. But believe me, to the man or to the social order that is down and out, no gospel is good news if, in demanding that right be done, it brings not also the divine love and the organizing power to will and to do the right. The man whose life is haunted by the memory of a dying Redeemer is not only held back from much sin, but becomes himself a saviour of those who are lost. Talk of social radicalism! The radicalism of Jesus that cast seven devils out of one man, and made the woman who was a sinner in the streets, sweet as the ointment she poured forth, is forever more the unmistakable hall-mark of social reform.

SIGNS OF PROMISE IN UTAH.

By Rev. Josiah McClain, *Salt Lake City, In the Assembly Herald.*

A better day is dawning for Utah. This we have long hoped for and predicted. Now we have sure signs of its coming. The end of the long and bitter conflict is not reached. Many things are yet to be settled, but some things have been settled. Others are in the course of settlement. New people are coming into the state. Salt Lake City has passed into gentile possession. There seems to be a general desire for advancement all through the state.

Some things point strongly to the coming of this better day.

First: We are getting our own eyes opened. The most successful and satisfactory way to combat an error is not to assail mercilessly its doctrines, but to set over against it the great doctrine of sin and of salvation alone through Christ. In this way a hearing can be secured without arousing prejudice and hatred.

Second: The Mormons are getting their eyes opened to some things. The great differences between men religiously and politically in these days of progress must be brought into the light and discussed freely. The day has been in Utah when to mention certain things was to call down upon you the wrath of an indignant people. Now the people themselves are discussing among themselves some of these questions. There is widespread dissent among the people in regard to tithing, the power of the priesthood, polygamy.

The awful experiences through which they have passed in the last twenty years are beginning to open their eyes. They see now this promised land, these valleys of the mountains, where His people were to gather and build a kingdom, will soon pass into gentile hands, and the power of the priesthood will pass away forever. Many of them are secretly rejoicing in this prospect.

Third: The bitter hatred heretofore manifested toward apostates is fast passing away. This hatred has been intense. Apostates have been treated as the despised of the earth. This has been a great hindrance to the mission work.

Fourth: The Mormon people are more inclined to come out to our special services and hear what we have to say. A few years ago it was impossible to induce the people to enter the tent. When they did come in it was hard to interest them and almost impossible to hold the young people. Now all are respectful and as a rule attentive.

Fifth: Education is having a mighty influence upon the young people. That a large number of the young people of Utah are not satisfied with the professions and practices of the Mormon hierarchy, with their grinding tithing system, with their interference in commercial and political matters, can be discovered in any of Utah's towns and settlements.

The authorities boast of the rapid growth of the Church through the labors of the missionaries in the world, but no mention is made of the Church's loss on the home field from the above-named causes. The day of reckoning is fast approaching. She cannot profess to the world to believe and practice one thing, and secretly teach and practice the opposite with her own people.

The people are beginning to rebel against priestly authority, and that is most serious in Mormonism, for the two essentials in this Church are: Obey the priesthood and pay your tithing. When any man, old or young, dares to question here, he is standing on dangerous ground.

We are cheered now because we have a fighting chance. With the young men and women of Utah anxious for an education, ready at least to listen, we would be dis-

This choir makes the Morman Tabernacle attractive to Gentiles, who are excluded from the Temple.

trusting the promises of God if we were not hopeful for the future. The work done by the faithful missionaries and teachers in all these past years is now bearing fruit.

That there is still ground for vigilance, especially in the South, is proved by the following from "The Continent":

THE WORLD-WIDE PROPAGANDA OF MORMONISM.

The Mormon Church keeps about 2,000 missionaries constantly at work, the greater part of them in the United States. The European mission, embracing also Turkey and South Africa, according to Apostle F. M. Lyman, its former president, in the two and one-half years of his presidency, employed 597 missionaries from Zion, Utah. There were 4,018 baptisms, or 1,607 each year. During this time they sold 184,045 books and distributed 5,193,824 tracts.

In the Southern states mission, which reaches from Texas to the Carolinas, there were from 200 to 500 missionaries in service. During the ten years of the presidency of Ben E. Rich the summary was as follows: Baptisms 6,800. Books of Mormon sold, 25,000, other books 345,000, tracts distributed 3,500,000. *Europe and the Southern states are the most fruitful fields of Mormon proselytism in the world.*

December 31, 1908, their published statistics gave the following: Baptisms 14,899, temples 4, houses of worship 666, value of temples and meeting houses $10,500,000, church schools maintained 25, tithing appropriated to the same (about) $300,000, students enrolled 8,414.

Sunday School Statistics—Schools 785, total enrollment 146,798. Twenty-one missions: Schools 379, enrolled 14,528. Grand total enrollment 163,738.

For 1908 the labors of the missionaries totaled up: Families visited 3,074,979, tracts distributed 9,862,728, standard church works 37,112, other books 456,645, meetings held 86,950.

How many of the 14,899 baptisms were of converts to the faith it is impossible to determine. Every child of Mormon parents is baptized at 8 years of age. Even if one-third of them, which is most likely an overestimate, 5,000 proselytes for 2,000 missionaries, is a slight return for numbers, time and money. Yet it is 5,000 more than they should have gained, for they wrest them from Christian homes in Christian communities, and sometimes from Christian churches, in spite of our learning and civilization.

What are the churches doing to checkmate these labors and neutralize the literature so widely distributed? Apathy, indifference, and sometimes objection, meet the efforts of those who are fully aware of the danger that threatens our land.

Meanwhile, the Mormon missionaries ply their trade, the power of the 75,000 Mormon priests grows, the church fosters colonies and its increasing growth creates a balance of political power, everywhere, which benumbs the consciences of politicians, high and low, causes business to cringe and suppresses all real freedom of thought.

The American people will some time awaken to the folly of their indifference, to find that the Mormon Church has built about it, by its secrecy and persistent polity, such immunity from outside interference, such absolute control of its territory, as Joseph Smith attempted to secure by the Nauvoo charter and his legion of 4,000 trained militia.

To meet this numerical force the Church of Christ has, in Utah, a force that is pitiful in numbers, though they be consecrated and valiant and faithful.

T. C. SMITH.

MAKING BROTHERS FOR IMMIGRANTS.

REV. CHAS. L. ZORBAUGH.

I visited Europe last summer as a sort of reporter at large, bent on finding there and telling here what the Presbyterian Church might like to know about the immigration fellowship idea—already proving the most significant forward step for practical Christian dealing with the overwhelming problem of immigration.

What we are to do with a million aliens a year, becomes a question of finding men to live and work among them as ministers and interpreters of American Christianity. A few men of light and leading we have always had, springing from the ranks of the foreign-born themselves; such men are today coming in increasing numbers from the seminaries at Dubuque and Bloomfield. But these men need reinforcement. Conditions in our great cities and at the tense industrial centers call for a still broader type of leadership, men with the native sense of American democracy and American institutions, yet acquainted with the life, history and traditions of the immigrant himself.

For such leaders we must look to American-born men. This Home Mission appeal must seek out the heroic sons of the American church—the ablest of them—as unerringly as the plea of Africa or China. Out of this conviction the immigration fellowship of the Presbyterian Home Board was born.

Professor Steiner had already illustrated the idea by taking a group of college men for a year into the peasant districts of Hungary, Poland and Italy. Our Home Board was the first to embody it in a definite policy. In the spring of 1912 it offered to a few picked men, fellowships yielding $1,000 each, sufficient to provide for at least a year of residence and study abroad. The "fellow" bound himself to at least three years of service among immigrant populations in America, implication, however, being that it would in fact be a lifetime service.

Eight men in all have crossed the sea on these fellowships, and all are now back at work. Four of them were the honor or fellowship men of their seminaries. Two, by the way, were foreign born but were chosen for their fitness as American spirited men. Last year I had a fine summer interviewing, visiting and traveling with some of them. I found them splendid young men, alert, tingling, enthusiastic and keen for service. If the five I know are typical of those to follow in after years, this immigration fellowship will prove a source of measureless power.

The two I first looked up were Kenneth D. Miller and Joel B. Hayden, both of Union Seminary, 1912. Miller spent a year in Bohemia, and is now director of religious education at the John Huss Bohemian church, New York City. Hayden, after a year among the Poles of Galicia, joined Rev. Paul Fox in the difficult work of St. Paul's Polish Church, Baltimore. I never saw men more in love with their work, more intelligent about it, or more urgently impelled by the sense of a high calling.

Typical of religious leaders of many immigrants. A Greek Orthodox priest in Montenegro—From the Continent.

I asked Mr. Hayden what the fellowship did for him. "My training for this work," said he, "would have been utterly incomplete if I had not had the experience in Poland. That year over there made European national and religious history alive. We caught the spirit and significance of their religious faith and traditions—absolutely essential as to an understanding of the Poles.

Mr. Miller was not a whit less warm. "I am grateful to God from the bottom of my heart that the privilege was granted me. It gave me a new understanding of Bohemians and things Bohemian. I sometimes feel as if I were a Bohemian myself; I am proud, in fact, to be called an American-Bohemian. I know their virtues and their vices. I know what America has to give to them, and what they have to give to America."

I was going to Europe to follow back to its old world sources the trail of the immigrant, and a part of my errand was to visit the three immigration fellows on the other side, Howard V. Yergin in Rome, Ralph Cummins in Zagreb, and Harvey E. Holt in Budapest.

Mr. Cummins, who had been called home by the death of his father, met me in New York, and we were fellow travelers for more than a month, following the trail together in fascinating, windings through Italy, dipping into the Waldensian valleys, passing across the Campagna, into Sicily, and up the Adriatic to Venice.

LIVING INTO THE SOUL OF AN ANCIENT PEOPLE.

At Rome we found Mr. Yergin with his wife and baby. The year was up and they were about to leave for America. It was engaging to hear him talk and we warmed ourselves in his enthusiasm. What a city! What a land! "I can go to them," said he, "feeling that they are representatives of an ancient and a proud race."

MAGIC BROTHERHOOD BY SPEAKING A MAN'S OWN TONGUE.

We crossed the Adriatic, Mr. Cummins and I, to roam delightful days in Montenegro, Dalmatia, Krain and Croatia. vagabond lovers of the immigrant, stabbed to the soul with delight at the brilliant colors and picturesque changes of costume in which we found him. Cummins now came to his own. It was one language they spoke in Cetinje, Cattaro,, Ragusa and Zagreb, and that language he knew. A lean and swarthy Montenegrin took a seat in the autobus with us, and how the man's face lighted up to find an American who knew his tongue.

At Zagreb we parted, Cummins to spend a final four months in the heart of Croatia, and I to go on to Budapest, where Harvey E. Holt had been a year preparing himself for a life among the Magyars of America. Holt, who has now returned and is in Cleveland as director of Mayflower parish among the Hungarians, sums it all up by saying, "This year of study makes a man want to devote his life to help 'his' people."

TWO WAYS OF LOOKING AT THE IMMIGRATION PROBLEM.

THE PROBLEMS THEY PRESENT.

These problems, presented by the "Strangers within our Gates," call insistently for solution:—

1. Our Sabbath is imperilled—as a Rest Day and as a Sacred Day.

2. The barroom may be permitted to continue—by the habits and votes of the Strangers.

3. The White Slave Traffic is made easier, social vice more widespread, and the sanctity of the home is sorely threatened.

4. Where they settle in cities, poverty is increased and results in overcrowding, the spread of disease, and the increase of crime.

5. The very foundations of our free democratic institutions are in danger from the existence of sectionalism and the corporate and purchasable notes of illiterate electors.

6. They even more than we, are in danger from irreligion and materialism. Their former poverty and their present independence, freedom and wealth, threaten alike their faith and their spiritual ideals.

ARE THEY IN DANGER AT OUR HANDS?

This may seem a startling, perhaps even an impertinent question. But it is asked in all seriousness. For instance:—

1. Are not the "Strangers" in danger of being taught profanity by us? Is it not true that the Galicians and others invariably use English when they swear? Not that all Americans swear, but that those who work or live or company with foreigners are the sort who swear and blaspheme and use defiling language.

2. Is there not danger that the "Strangers" will be taught dishonesty in trade by coming here? How often do they learn "at great cost," that business men cannot be trusted?

3. Who teach political trickery? Do they teach us or we them?

4. Who offend most against the ideal of universal brotherhood—they or we?

5. What impression is likely to be made upon the foreign children—for instance by the rude boys and girls calling the Jews "Sheenies," the Italians "Dagoes," or the Galicians or Chinese "Swine"?

Loyalty to Christ, love of humanity, enlightened patriotism—all combine to compel the Church of Christ to give itself without hesitation, stint, or reserve to the solution of the problems of "The Strangers Within Our Gates."

This is a great task, but it must be undertaken.—*From The Presbyterian Record of Canada, by Rev. J. G. Shearer, D. D.*

TO HELP OUR THINKING!

IMMIGRATION BEFORE THE WAR AND AFTER.

By GREGORY MASON, STAFF CORRESPONDENT OF THE OUTLOOK.

Immigration is a barometer of prosperity. But to read it aright one must be wary, for it is affected by many influences indirect and not easily seen. Labor troubles, epidemics, and hard times abroad affect the stream of immigration no less than similar conditions at home. The war has acted as a huge dam, suddenly and arbitrarily raised against the river of immigration.

Statistics are dry, but they talk. I have secured figures from all our principal ports of entry, which show that while our ports on the Pacific have hardly felt the effects of the war at all, our eastern ports, which are fed from Europe, felt these effects instantaneously and heavily.

He is rash who prophesies when authorities are at loggerheads over these problems, but the evidence of history may give us something upon which to base a prediction. It is significant that almost every European war of consequence in the last seventy years has been followed by increased emigration to America.

There is good reason to believe, therefore, that after the war all immigration records will be broken. This view is held by one of the foremost authorities on the subject in America, Mr. Frederick C. Howe, Commissioner of Immigration at Ellis Island, New York. Mr. Howe gave me the following illuminating statement for the *Home Mission Monthly*:

"I believe that for at least five or six years after the end of the war in Europe our immigration will be extremely large and that much of it will go through Panama to the Pacific coast. Those who have been fighting will find their homes destroyed, and will quite naturally feel like going to a new country to begin all over again. Thousands of foreigners in this country with relatives abroad will send for them. In Europe those who have lost their fathers, husbands, brothers and sons may be expected to seek sympathy and refuge among their friends in America.

"Others will come simply because they will be heartily sick of the whole more or less militaristic environment of Europe. Life and travel with the army will wake these men up. It will put a new restlessness into their souls.

"We can expect large numbers of immigrants from Austria and Russia—especially Jews, because those countries, with their high percentages of illiteracy, will have the greatest difficulty in re-organizing after the war. Germany, England and France can do it, but they will probably have to turn to state socialism to save themselves.

"I expect a great flood of aliens to our shores when the fighting in Europe is done."

Whether immigration is to be greater after the war than ever before or not, we can depend upon it that it will be Gargantuan in comparison with its present proportions. Now is the time to set our house in order to receive the war-worn European who is surely coming into it.

The time to study our immigration problem is now!

IMMIGRATION FELLOWSHIPS.

Our brethren of the Northern Church are wise and practical men, and as they have more money at their command than we, are able to do greater things. One of the best and most practical plans, lately inaugurated, is that of Immigration Fellowships, worth $1,000 each, to enable the Board to send out choice men, to live abroad, to learn the language and habits of immigrants, so that they may the more readily get into touch with them.

One can easily see what an advantage this training will be to the worker among the immigrants, for when a foreigner reaches this country where all is so new to him, nothing will more quickly open his heart to good influences than to meet one who can speak his tongue and who has been in his homeland.—*The Presbyterian Standard.*

GLIMPSES OF THE HORIZON AS SEEN THROUGH OUR EXCHANGES.

"Tony" was the Italian laborer in Western Pennsylvania. One day he wandered into Sunday-school and was given a Bible and his first spiritual lesson. When the hard times came on he had to return to Italy. But taking Christ's command to "Go into all the world and teach all nations" to mean what it says, he has gathered 2,000 people into Bible classes and Sunday-schools. What he is doing in Italy other foreigners are doing in other parts of southeastern Europe.—*Exchange.*

DO YOU READ THE BIBLE REGULARLY?

Those who have found regular Bible reading difficult because of lack of a definite plan will be greatly helped by the systematic daily readings outlined by Miss Etta Konitzky.

One outline provides for daily readings both morning and evening. In this way, the whole Bible is completed in one year; or the morning and evening readings may be used separately, and a two years' course followed. Psalms and Proverbs and the New Testament are used for the evening readings, while the rest of the Old Testament is outlined for morning readings. Another outline provides for single daily readings in the New Testament only, giving one year to the reading.

The leaflets and cards giving the readings to be followed can be secured by sending a two-cent stamp to Miss Etta Konitzky, Reisterstown Road, near Kate Avenue, Station E, Baltimore, Maryland.

The grown-up immigrant may keep his Old World prejudices and refuse to accept the spirit of our Republic. Not so the children—they become Americans almost immediately. A vistor to Mott Street in New York City says that as you walk along you are struck with the significance of the scene—where not more than a half dozen men and women in these congested blocks can speak any English at all—as a dozen small girls march along singing their kindergarten songs with all the words in English, and with a gusto wholly American.—*Exchange.*

A Japanese student in this country has said: "I would rather have two hours in a Christian home than two months of lectures in Chicago University."

"The foreign born come to this country because of better economic conditions obtainable here. They know that in America unskilled labor is paid from three to four times as much as in their native land; they know that industrial opportunities are far more numerous here than in older countries; and they know that once they make money in the United States, if they can keep it, they are free to use it as they think fit."—*Peter Roberts.*

Four Mohammedan women came to this country last fall to enter our schools. They are the first Mohammedan women to come to America.

LEADERSHIP.

It is obvious that nothing is more important than an efficient leadership in the Church's work among immigrants, and a large part of this leadership will be drawn from among young men and women of foreign birth or parentage. The Presbyterian Church maintains two theological seminaries, each with academic and collegiate departments, specifically devoted to training such a foreign-speaking leadership. Both originally were German seminaries that have now broadened their fields. These two institutions, Bloomfield Seminary, near New-

ark, N. J., and Dubuque Seminary, in Iowa, have buildings and other permanent investments totalling nearly a million dollars. They are spending $50,000 a year for maintenance. They enroll 250 students about half being German or Spanish-speaking, the remainder from among the recent immigrant populations.

The Board of Education plays a vital part in the training of this leadership. Last year it aided 238 students of foreign speech, over one hundred of whom were from among the recent immigrant races. About $15,000 is annually disbursed in such student aid, and additional grants are made to the seminaries mentioned.—*W. P. Shriver, Superintendent of Immigration of the Presbyterian Church, U. S. A.*

HOW FARES THE CAUSE OF RIGHTEOUSNESS?

THE OPEN DOOR OF OPPORTUNITY.

"The first settlers of America saw an open door before them and passed into it in search of, 1, political freedom, 2 religious liberty; 3, opportunity for unhindered development; 4, home to shelter them. The many millions of foreigners who are pressing through our open doors today come for the very same reasons. Are we trying to shut the doors?"

THE BIBLE BARRED FROM PUBLIC SCHOOLS.

"In the lists prepared by Dr. Crafts relative to Bible reading in the public schools, Louisiana is classed as one of the states in which there is no action or precedent forbidding the introduction of the Scriptures into public school rooms. Unfortunately it is now necessary to take from Louisiana the credit of even that negative category, for its State Supreme Court has just rendered a decision which bars the Bible completely from all schools publicly supported."

THE CAUSE OF TEMPERANCE IN THE WORLD AT LARGE.

Russia—Prohibition by imperial decree of all spirituous liquors.

France—Sale of absinthe prohibited; sale of other alcoholic liquors curtailed; strong liquors prohibited to soldiers.

England—Liquors restricted to soldiers; public houses closed during mobilization; Chancellor Lloyd George urges total abstinence; King George and Lord Kitchener agree to abstain during the war.

Germany—Amount of liquor with army rations greatly reduced and hours of sale shortened; Emperor a total abstainer.

Iceland—National prohibition effective January 1, 1915.

Canada—Provincial campaign for prohibition in Alberta; strong agitation for dominion-wide prohibition.

Mexico—Villa declares he will make Mexico dry if he becomes head of the government.

United States—Ten States passed prohibitory laws, Virginia, Arizona, Colorado, Oregon, Washington, Alabama, Arkansas, Idaho, Iowa and Utah. Vetoed in Utah, however, by the Mormon Governor.

"O Trade! O Trade! would thou wert dead!
The Time needs heart—'tis tired of head;
We're all for love," the violins said.
Sidney Lanier.

BIBLE CLASS IN STATE CAPITOL.

"A Bible Class has been organized among members of the Pennsylvania Legislature. The class meets on Sunday afternoons in the capitol at Harrisburg, and is led by various members. This is probably the first time that an American state house has been put to such use."

A SILENT INFLUENCE.

"On the ground that it is inconsistent to advertise whiskey alongside posters depicting the birth of Jesus, the Poster Advertising Association at a recent meeting passed resolutions declaring that no further contracts for advertising spirituous liquors will be accepted, and that no existing contracts will be continued beyond December 31, 1915. This is the association that recently instituted the custom of displaying at its own expense elaborate Christmas scenes on billboards of the country."

ANOTHER REMARKABLE EDITORIAL.

From the Wall Street Journal, March 29, 1915.

A "BUSINESS" REVIVAL.

In an editorial published in *The Wall Street Journal* some eight years ago, and republished many thousands of times by English-speaking newspapers all over the world (perhaps oftener than any other production of the kind), it was pointed out that a decline in religious belief was a serious matter for the business of this or any country.

It was advanced then, and the proposition is now repeated, that any man engaged in commerce would prefer to do business with one who sincerely believed in God, and responsibility in a future life for errors committed during his little time on earth, than with one who believed in nothing. To put it in the baldest form, the insurance risk would be less. Such a man would try to keep his contract not because he feared the courts or the police, but because he believed himself responsible to the Highest Court of all.

Not long ago it was pointed out in these columns that one of the effects of the war might be a widespread religious revival. There is a difference, not of degrees, but of kind, between the man who sincerely believes in something and the man who doubts everything. It would be wrong to say that the form of his belief does not matter. But if he is sincere, it is better to believe something than nothing. Perhaps nine-tenths of the evils from which we suffer are beyond the reach of statutory law. But they are all susceptible to amendment by conscience through the mercy of God.

There is every sign that such a religious revival is developing; and if this is the case, it is of infinite concern to business men. Even such movements as are inaugurated by spectacular evangelists, who preach down to their hearers rather than up to their God, are significant. If that sort of froth or scum is apparent on the surface, there is a movement of greater depth and potency below. In this direction lies reform, because the only real reform starts in the individual heart, working outward to popular manifestation through corporations, societies and legislatures.

Here, then, is the better remedy, and a better promise for future business managed under the best standards of honor and humanity, than anything Congress can enact, or the Department of Justice can enforce. Here is a movement which renders investigation committees unnecessary, which brings employer and employed together on the common platform of the love and fear of God. This is the promise of the future, and it is something which Providence in its infinite mercy grants us, to assuage the wickedness and misery of war.

If this great thing emerges from the terrible conflict now in progress, if thereby there shall be created peoples sober, reverent, industrious, forbearing and not deficient in that wholesome sense of humor which is bred to piety and humility, we may say that, in spite of ourselves, through the goodness of God war is not all loss.

COMPARATIVE STATEMENT OF HOME MISSION RECEIPTS.

April 1, to June 30, 1915.

	1915	1914	Increase	Decrease
Churches	$15,639.20	$16,524.29	.....	$ 885.09
Sabbath Schools	2,029.85	2,472.80	.....	442.95
Missionary Societies	2,470.59	1,940.06	$530.53	.....
Miscellaneous.	5,515.80	7,667.73	.....	2,151.93
	$25,655.44	$28,604.88	$530.53	$3,479.97
Less				530.53
Net decrease				$2,949.44

A. N. SHARP, *Treasurer.*

One Subscriber writes:

"I consider *The Missionary Survey* the finest magazine of the kind published. We simply would be at a loss without it. I look forward each month to its coming."

CAN YOU TELL?

1. In what sense is the world's battlefield today, not in Europe, but in America?

2. How do we know certainly that the personage, to await whose coming "The Order of the Star of the East" has been organized, is not our Lord Jesus Christ?

3. How is the lumber company at Hotchkiss helping its men socially and spiritually?

4. What did Lord Macaulay say about the effects of intense labor on children?

5. Quote a remark of Lloyd George before the Presbyterians of Edinburg.

6. Why are Christians responsible for the conversion of the Jews?

7. What things point to a better day for Utah? What others constitute a warning to the Christian Church?

8. What did some young men say of Immigrant fellowships they had enjoyed?

9. Mention some of our problems of today.

10. What effect do you think the continental war will have on future immigration from Europe to the U. S.? Why?

11. Why does a man engaged in commerce prefer to do business with one who sincerely believes in God?

12. How is the Girls' Sewing Class at the Kansas City Mission conducted?

AN AL FRESCO HOME MISSION MEETING.

PREPARED BY MISS BARBARA E. LAMBDIN.

He that is not with me is against me.— Matt. 12:30.

1. Hymn—"Hark, Ten Thousand Harps and Voices."
2. Prayer—That the ear of our heart may be ever open to the "still, small Voice," and that we may be willing and glad to follow our Lord in any service for Him.
3. Bible Reading—1 John 4.
4. Transaction of Business.

A PROBLEM MEETING.

5. Duet—"Savior, Lead Me Lest I Stray."
6. The Industrial Obligation of Christianity.
7. Recitation—"The Wage of the Slave."
8. The Social Obligation of Christianity.
9. Recitation—"If I Could Know."
10. The Religious Obligation of Christianity.
11. Hymn—"O Word of God, Incarnate."
12. Prayer—That in this time of turmoil and change, we may be true to our Lord Jesus Christ, and faithful in the work of mercy and justice He has given us to do; for an abundant blessing upon all Christian and missionary work in America; and that righteousness and peace may be established.
13. In concert—The Apostles' Creed.

NOTES.

For No. 6, see articles by Dr. McCorkle and Miss Dwight, Temperance News, etc.

For No. 8, Dr. MacDonald, Dr. Zorbaugh, and "Wall Street Journal" editorial.

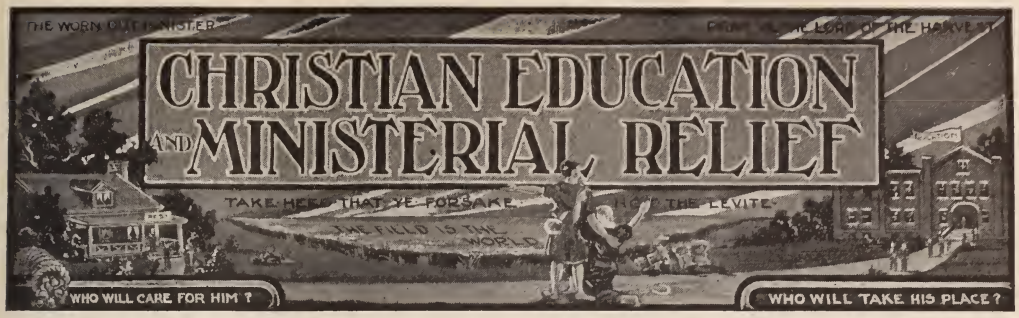
For No. 10, see "Another Challenge to Christian America," the appeal of Dr. Brannon, etc.

Bibliography: The Americanization of the World, Stead; Immigrant Forces, Shriver; The Immigrant, Haskin; From Alien to Citizen, Steiner; magazines, leaflets, etc.

As the name indicates, this meeting should be held in a cool, green place out of doors. Colored pictures of fruits or flowers, cut out and mounted, make attractive invitations or souvenirs.

This statement comes from Marion, N. C.:

"I want to add my testamonial to those of others—I think *The Survey* improves with each issue."



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122 Fourth Avenue, Louisville, Ky.

Make All Remittances to
Mr. John Stites, Treasurer,
Fifth and Market Streets, Louisville, Ky.

GREAT EDUCATIONAL MEETINGS.

TWO educational meetings of great importance are to be held at Montreat, N. C., this summer

From July 20-22 all of the Presbyterian pastors at State institutions of higher learning will meet together for conference and to form plans for the enlarging and perfecting of their work. When we remember that one out of every six or seven of the youth in these institutions come from Presbyterian homes, the importance of following them with the influences of the Church, and developing loyalty and activity in them, cannot be overestimated. Some of the strongest men in our Church are now heroically struggling with this problem and are meeting the serious responsibility that rests upon the Church.

Some of the Synods have not yet begun to appreciate the importance of this work, but efforts are being made to awaken them to a sense of the opportunity that lies before the Church in looking after the spiritual interests of the youth gathered from all parts of the State to prepare themselves for leadership.

From July 28 to August 2 the interests of our own Presbyterian educational institutions will be carefully considered. During this period there will be a meeting of the Advisory Committee to the Assembly's Executive Committee of Education, which was appointed by the last General Assembly, and is composed of one member from each of the sixteen Synods. There will also be a meeting of the Presbyterian Educational Association of the South, at which a constitution and by-laws for this young organization will be adopted.

The principal educators from all over the Church are expected to meet to perfect plans for the participation of our Church in the great nation-wide Campaign of Christian Education now being planned by the Council of Church Boards of Education of America.

For many years there has been little system in the educational work of our Church. The frequent meeting of our educators in the past few years has resulted in statesmanlike plans, and an earnest spirit of co-operation that will certainly usher in a new era of prosperity for this fundamental work of the Church.

Fuller reports of these important gatherings will be given in the next issue of the Missionary Survey.

STUDENT AID.

THE General Assembly at Newport News made some changes of far-reaching significance in rules governing the granting of aid to candidates for the ministry.

The optional plan of loans in the place of grants from the funds of Education for the Ministry, which has been in operation for the past ten years, has now been adopted as the sole plan.

In the future money will be furnished candidates who actually need assistance while in college or theological seminary as a loan, for which notes will be given. If the money is repaid soon after graduation no interest will be charged.

If the candidate enters the mission fields of the Church, credit will be given for service after graduation. The amount of credit for such service will be the amount the salary falls short of $1,000, e. g., if the salary is $800, the amount of credit will be $200 a year during the period of such service until the notes are all cancelled.

Discretion has been given the Executive Committee, in conference with the Presbyterial Committee of Education, as to cancelling notes in very extraordinary cases.

This method of aiding prospective ministers has the endorsement of all the principal Boards of Education of the United States. It has been recommended to the Assembly twice by the educators of the Church. It has the cordial support of all of the theological seminaries. And the Secretaries of Home Missions and the Chairmen of Presbyterial and Synodical Home Mission Committees express the belief that this plan will put extra honor on home mission service and make it less difficult to man the poor, but in many case, strategic fields of the Church.

Loans from these funds are also made to candidates for any special work on the mission fields of the Church, either at home or abroad, and either to boys or to girls.

The funds from the Student Loan Fund are loaned either to men or women endorsed by the Church session and recommended by the Presbyterial Chairman, who desire to attend one of our own Presbyterian colleges to prepare themselves for greater usefulness in any vocation of life. These loans must be repaid in money. If the whole loan is paid within two years after leaving college, no interest is charged, otherwise interest at the rate of four per cent. a year must be paid.

Already one hundred and nine choice young men and young women have been enabled through this fund to secure better preparation for life's work. Some have entered upon their work and are now repaying the amounts borrowed, which are immediately being loaned to others. The fund is now almost exhausted, and yet many applications are being received. Several individuals and societies have erected Memorial Funds of $400 each. Few investments yield larger returns than those in the lives of boys and girls.

"FAILURE OF THE UNIVERSITIES."

A Cloud of Witnesses Testify to Need of Christian Education.

REV. JAMES E. CLARKE, D. D.

ONE of the most significant facts in the American life today is the repeatedly expressed conviction of disappointment in the results of the remarkable educational systems which have been built up with so much zeal and energy during the past century, and the very evident awakening to the

absolute necessity of a part of education which has been neglected—namely the education of the spirit. The most significant part of it all is that men are not now speaking theoretically but out of the depths of experience.

The other day the writer happened upon part of an address that he had delivered on education some eighteen years ago. It contained several quotations from far-seeing men who were predicting that unless education, in public schools, high schools and universities, were made more religious, unless more were done to educate heart and conscience and will, the time would come when we would discover that we had been sowing to the wind only to reap the whirlwind. But today men are not predicting; they are experiencing. They are not prophesying concerning what *will* come or *may* come as a result of the neglect of religious education; they are pointing to what *has* come, and the word "miseducation" has sprung into common use as the explanation of much which causes the world to stand aghast in amazement and disappointment.

Men are speaking today not about possibilities but about actualities. They face half a world at war, an alarming prevalence of crime among the young, the same old demons of selfishness and greed and lust controlling those who have had the best "educational advantages," and they are saying, as The Outlook put it recently that it is because "the most important factor in education is either wholly left out or attended to only by chance and incidentally." In weekly papers, in magazines, in new books, this sentiment has been expressed with surprising frequency during the past two or three years and especially during the past six months, and the writer's purpose is to marshal on these pages just a few of the strong, recent expressions on this vital subject, selecting them from leaders in different churches and vocations.

CHARLES F. DOLE

Recently the Dallas News, the greatest daily paper of the whole Southwest, said editorially, "War is another horrible result of miseducation," and viewing the conflict that rages in Europe, Dr. Charles F. Dole, the widely known clergyman, lecturer and author, affirmed in a recent article in The Christian Register that it is not Christianity that has collapsed but that "what we call higher or liberal education has broken down, and that the universities of all the great nations have failed." He continues: "The universities have had the education of kings and generals and peoples in their hands, and have led and directed public opinion. They have woefully misdirected and miseducated their pupils....The world is finding out that we cannot have a bare secular education by virtue of which leaders, as yet harsh and overbearing, or unprincipled and self-indulgent, may be trained to run factories and govern great cities and steer a safe way amid the strife of nations. There is no education good enough to fit a man, however gifted, to lead and control his fellows, to order vast industries, to safeguard the welfare of states, which is not steadied by a supreme faith in Eternal Goodness....America has her mighty opportunity. She sees what the methods of education and government are which make autocrats, egotists and conventionally polished idiots."

DR. W. J. KNOX

Another close observer of educational matters and of world movements is Dr. W. J. Knox of Toronto, Canada, of the Commission on Religious Education of the Canadian Presbyterian Church. In a recent magazine article he discusses the question of religious education in the public school, using Germany to illustrate his thought. He says: "From the point of view of technical skill and scientific knowledge Germany had no superior. Her fatal blunder was that she let slip the es-

sential thing—the education of the spiritual element in the soul of man which through meekness, reverence and humility links him to God....The training of those faculties which man holds in common with the brute will not necessarily make the man anything but brutish....This lesson is timely for the rest of the world, and for Canada in particular, in this time of rapid industrial development. We have heard much of material progress, of mechanical efficiency....; but as a people we have been relatively careless about the deeper spiritual element in our national character, without the education of which there can be no true greatness or stability. The first necessity is to be profoundly and unalterably convinced that, whatever else we secure, we must secure at whatever cost the fullest development of the essentially religious element in our youth."

President Butler.

Another who has been shocked by the evident failure of much modern education is President Nicholas Murray Butler of Columbia University, and in his recent annual report he comments as follows: "The greatest universities in the world are not necessarily those with the largest endowment or with the most beautiful and commodious grounds and buildings or with the greatest enrollment of students. They are those in which the process of man-making is going forward with greatest devotion and energy and with best results in the conduct of life, and those in which a trained zeal for truth constantly discovers itself in private and in public action alike....Scholarship alone is plainly useless as a guide to conduct. Science alone is in the same category. Literary achievement and literary reputation are no guarantee of common sense and ordinary decorum. It must be true, then, that the world-old problem remains. It is that of shaping and directing men's conduct. This is, after all, the end and aim of a university's existence and the only reason that can justify the labors and the sacrifices necessary to make a university possible."

John R. Mott

In his most recent book—in the printer's hands, however, before the European war broke out—Dr. John R. Mott considers this question of the right kind of education in view of the impending world crisis. On this particular subject he says in part: "In every quarter of the world many put forward education as the secret of insuring the proper wellbeing of the peoples and of good will among the nations. Today, as in the past, some of the best educated nations are those most in danger from these gravest perils....It matters not how well educated a man may be, if he goes out into the world with a corrupt heart, an ungoverned will and low ideals, he is a menace to society and a source of weakness to the life of his nation....The disposition of men must be changed. Their motive life must be influenced. The springs of conduct must be touched. Right ideals must be implanted. A new spirit must be imparted. All this is only tantamount to saying that the influence of the life and spirit as well as the principles of Jesus Christ, the source of superhuman life and energy, must be brought to bear on all men individually and upon all their relationships."

C. Hanford Henderson

Turn now to the views of a man who has given a lifetime to education and notice his verdict concerning the moral shortcoming of our public schools. Few educators are better known than C. Hanford Henderson who has written much and well. His book, "What Is it to Be Educated?" is so new that it may not be generally known, but it deserves careful reading. Therein he declares: "Judged by their fruits, the public schools of America have not been successful, and they have not been successful, I think, just because they have

failed to lay their foundations in that most profound region of the human spirit, its religion. The failure of the public school is coming to be an article of somewhat general belief. But the failure has been made to consist in the fact that the school turns out a crowd of white handed clerks and stenographers rather than an adequate number of skilled artisans. The remedy offered is vocational education. But the defect, I believe, is much deeper. It is that the public school fails to turn out a moral product....To make the public schools universal, to enable them to truly educate, it is essential that they should be built upon a broad religious foundation."

ALBERT PARKER FITCH

One other testimony may be offered. It is that of Dr. A. P. Fitch, President of Andover Seminary. In his stimulating book on "The College Course and the Preparation for Life," also fresh from the press, he points out that we have today "all through the Middle West, the truly amazing sight of a system of education which, from the kindergarten to the graduate school, cultivates everything in the individual except his spirit, and, to a large extent, ignores that portion of the personality where ideals are formed, convictions originate, and motives take their rise." Dr. Fitch also affirms that the last half of the nineteenth century "made it terribly clear that the learning and science of mankind, where they are divorced from piety, unconsecrated by a spiritual passion, and largely directed by selfish motives, can neither benefit nor redeem the race." He points out at some length how greatly knowledge has increased and continues with these strong words:

"But the most significant thing about our present situation is this; how little has this wisdom, in and of itself, done for us? It has made men more cunning, rather than more noble. And, at least this is true; in just so far as the achievement of the mind has been divorced from the consecration of the spirit, in just so far knowledge has had no beneficent potency for the human race."

"The twentieth century needs, in order to make life tolerable, just what the first century needed—the sacrifice of love, the devotion of the spirit, the humbling of the soul before its God. Intellectual training enriches and illumines human lives when accompanied by the light and peace of a veritable moral victory. But without that victory, it can make men into devils. Scholarship is precious and sublime when it is directed to precious and ideal ends."

THE CHRISTIAN COLLEGE A WITNESS

The testimonies that have been quoted and many more like them may all be summed up in some other words from The Outlook: "We have tried this panacea and it does not work. Universal education is not a universal healer, America has, amid all the problems that are forcing themselves upon her attention, none more serious than this: How shall a free State, without an established Church or State religion, fashion the affections and the will into an earnest and loving desire to move in harmony with the divine laws of the personal life and the social order?" The answer is that the only effective means that has yet been devised is the Christian school and college. While other institutions have registered failure these have stood as proof of the fact that, given the right kind of education, it is possible to send forth from the schools into the world men and women who are willing to spend and be spent in the service of their fellows.

Remember that it is from these Christian colleges that we get most of our ministers, our missionaries, our men and women of consecration and devotion to the ideal. It is admitted, of course, that not all such come from the Christian colleges; and it must be admitted, too, that some of the church colleges have felt the pressure of the world spirit and have yielded somewhat

before it. Yet, when these things are admitted, it must be affirmed that through these years when the prevailing type of education was and is of a kind which is now pronounced fatally defective, these Christian colleges stood and still stand for the kind of education which is now generally considered to be essential to the highest welfare of the race—the education of heart and will and conscience. Through storm and stress, sometimes suspicion and sneers, the Christian college has been and is a steadfast witness to that need which is now coming to be universally recognized.

Conclusion of the Whole Matter

The irresistable conclusion of considerations like those presented by men of many types in this exhibit of their views is that the church must make more earnest effort than ever before to maintain and equip her Christian colleges, not only for what they themselves do for and with students, but also because of their influence and leadership in bringing to the fore the ideal of Christian education. And, in the Presbyterian church at least, one of the most pressing duties of the hour is the endowment of chairs of English Bible and pastoral oversight in all of our colleges, so that even greater emphasis may be placed upon that type of education which in the years just ahead, is almost certain to be demanded as never in the past. Standing now in the very midst of a revival of interest in the cause of Christian education, the Church will be seriously remiss in duty and will overlook an inviting opportunity for service and leadership if she fails so to equip her colleges that they become as lights set upon an hill with respect to that which the world most needs—a truly Christian education.

THE ROAD OF THE LOVING HEART.

Mildred Welch.

THAT is what they called it, the simple, Samoan Islanders, who built the road for their friend, Robert Louis Stevenson, "a name that brings us, as it were, a breeze blowing off the shores of youth."

The road was cut through the brush with much labor and toil, that, unhindered, the beloved story-teller might come and go between his house in the woods and the beach.

Along that road there came at sunset all his "friendly helpers in a foreign isle," to join with him and his family in the simple evening worship that bound all hearts together beneath the peace of his roof.

Fame, honor, wealth, and the love of unnumbered hearts followed him. He, at least, could say that life had given him what he asked: "That he might awake each day with morning face and morning heart, eager to labor, eager to be happy if happiness should be his portion; and if the day were marked for sorrow, strong to endure it."

The day came at last when the Samoan chiefs carried him out by the Road of the Loving Heart to the crest of the hill that looks ever to the restless sea, and the storm-swept reefs, and there they laid him to rest, and on the stone they graved his own sunny-hearted words:

> "Glad did I live and gladly die
> And I laid me down with a will.
> Home is the sailor, home from sea,
> And the hunter, home from the hill."

The Road of the Loving Heart—how good it is that it was granted to one man, at least, to go home that way.

Do we ever think of a class of men, whom we send to their Father's House by the Road of the Sorrowful Way?

Men who, though lacking the special genius of Robert Louis Stevenson, lack

nothing of his courage, his patience, his sunny-hearted sacrifices.

Instead of fame, wealth, honor, they have long years in destitute home mission fields, long watches by the bed of the sick and the side of the dying, long rides in heat of summer and storm of winter. Have you ever seen them—that thinning line of old ministers, their shoulders stooped, their hair white, their eyes dimmed, their faces marred with others' sorrows?

One of them went home not long ago by the Road of the Sorrowful Way. When he died, many articles were written about him and his praises were sounded far and wide, but while he lived, he was in abject poverty and sometimes in humiliating need.

"I am sorry," he wrote, when he acknowledged the receipt of a pittance from the Relief Fund, "to have caused so much trouble, and ere another collection comes around I will be where the wicked cease from troubling and the weary are at rest."

Soon after the old Minister entered in "where beyond the voices there is peace."

The days slip by and our old ministers are going home. We choose the path they tread. Shall it be the Road of the Sorrowful Way, or do they enter that land where none shall say: "I am old," by the Road of the Loving Heart?

CHURCH WORK IN STATE UNIVERSITIES.

The Virginia Polytechnic Institute,
Blacksburg, Virginia.

IN FEBRUARY, 1899, Rev. David J. Woods, D. D., began work among the students in The Virginia Polytechnic Institute, at Blacksburg, Va. In March of the next year he initiated a movement for a new church, and subscriptions were made at Blacksburg in the purchase of a suitable lot.

In October, 1900, the Synod of Virginia endorsed the movement and open-end the churches to the pastor. Great interest was manifested throughout the State and considerable money was raised.

The excavation for the new building was begun in February, 1903, and the first service was held in the completed building, June 26, 1904. The building was suitably dedicated on November 13th of that year, Dr. Walter W. Moore preaching the dedicatory sermon. The church was dedicated entirely free of debt.

The site cost $2,000, the building and furnishings $13,000. Of the total cost $10,000 was raised in Blacksburg by the forty-five members who composed the church at that time. The remaining $5,000 by gifts of friends and churches in the Synod of Virginia.

No supper or entertainment was

David J. Woods, D. D.

Presbyterian Church, Blacksburg, Va.

given in Blacksburg to raise this amount. Every cent came by subscriptions and paid every Sabbath through the offerings to the Lord's treasury.

We are glad to present herewith a picture of the pastor and a view, both of the interior and exterior, of the building.

A great many have united with the church at Blacksburg, while many others have united with the home church when they have left the Institution.

Dr. Woods is a deep student, a man of great intellectual gifts, sincere and earnest in all his work. He has a wonderful hold on students and faculty and has accomplished a truly wonderful work at the V. P. I. We confidently believe that at no other State institution of higher learning has there been a more statesman-like and successful movement launched and sustained.

We hope to present next month interesting news about work of this character in one of the other Synods of our Church. It is a fundamental work and deserves the sympathy, the prayers, and the active co-operation of all of our people.

RECEIPTS FOR CHRISTIAN ED UCATION AND MINISTERIAL RELIEF.

During the first three months of this year we received from all sources for Christian Education and Ministerial Relief, $14,706.55. This is a decrease of $2,371.19 from the amount received during the corresponding period last year.

Our appropriations are being largely increased from year to year and we earnestly trust that more liberal contributions will be forwarded at once to the Treasurer, Mr. John Stites, Fifth and Market Streets, Louisville, Ky.

THE WOMAN'S AUXILIARY
OF THE
PRESBYTERIAN CHURCH OF THE U.S.
OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature".

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, Corner Peachtree and Tenth Streets.
Atlanta, Ga.

"That in all things He might have the pre-eminence."

OUR CHILDREN.

No higher task can be given to a human soul than to train a young life for the service of Christ.

It is a duty, a privilege, a joy. Throughout our church an increasing number of Christian women are finding their most fruitful service in leading bands of children into consecrated and intelligent service for Him, who said, "Except ye come as a little child, ye shall not enter the Kingdom."

The Woman's Missionary Society should feel the same responsibility for the education and instruction of the children of the church that each mother feels for training her own children. When our members really realize this and set about to discharge this duty conscientiously, there will be new life in our Auxiliary and the entire church.

I do not ask that I should ever stand
Among the wise, the worthy, or the great;
I only ask that, softly, hand in hand,
A child and I may enter at Thy gate.

Give me a little child to point the way
Over the strange, sweet path that leads to Thee;
Give me a little voice to teach to pray;
Give me two shining eyes Thy face to see.

I do not need to ask for more than this.
My opportunity! 'Tis standing at my door;
What sorrow if this blessing I should miss!
A little child! Why should I ask for more?

PSYCHOLOGICAL LAWS TO REMEMBER WITH CHILDREN.

1. Find the point of contact. Get them to the meetings and keep them coming.

Rival baseball teams, assisted by two young men increase membership during the week.

Industrial exhibits of things made and collected by children create interest and enthusiasm.

2. They learn by repetition—by clinching a fact in various ways.

Arrange to have public meetings by the children on our seven foreign countries

and seven home causes. This could extend over two years. For each public meeting drill the children every day for a week before the meeting. This impresses the missionary facts in a way they will never forget them.

3. The Memory Age and the Reading Age is about 12 or 13 years.

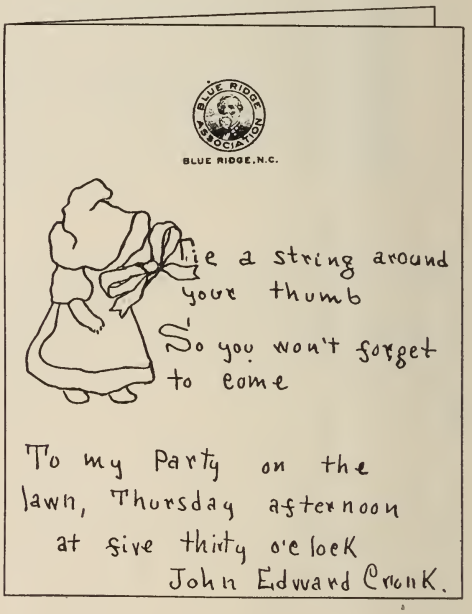
Arrange a chart with 100 spaces after each child's name. Give the child a point or points for each of the following. See which twelve children reach the 100 mark first. Assisted by their mothers, give a dinner party to this twelve. Then to each twelve who reach this goal.

1. If you are present at a meeting.
1. If you learn a chapter of the Bible.
1. If you learn a hymn.
1. If you learn the Commandments.
1. If you learn the Beatitudes.
1. If you learn the Books of the Bible.
5. If you learn the Catechism.
2. If you bring a new member.
1. If you prepare at home something to tell each week on the subject.
1. If you read a chapter in the Bible daily for a week and pray for the Mission Band.
1. If you write a special topic paper on the Mission Band subjects.
1. If you read a missionary book.
1. For each dollar you earn for the treasury.
3. If you make a mission scrap book.
5. If you read the Bible through.
1. If you learn a verse for each letter of the alphabet.

MRS. ROBERT STUART SANDERS.

An Unique Invitation.

The accompanying invitation to a child's party at Robt. E. Lee Hall, Blue Ridge, N. C., was sent out by Mrs. E. C. Cronk, for her small son.


BLUE RIDGE ASSOCIATION
BLUE RIDGE, N.C.
Tie a string around your thumb
So you won't forget to come
To my Party on the lawn, Thursday afternoon at five thirty o'clock
John Edward Cronk.

AN INTERESTING PROGRAM FOR CHILDREN'S SOCIETIES.

To outline and work up a successful program for a children's society is no easy task as any one who has tried it will readily agree.

The following program on "Africa" conducted by Mrs. R. S. Sanders, was an unusually well conceived and executed piece of work. The children showed enthusiasm for the work, and gave their parts with zest and eagerness,

Their acquaintance with their subject put to shame the older missionary workers present.

MODEL JUNIOR BAND MEETING.

This program was given by the Children's Mission Band of the First Presbyterian Church, Thomasville, Ga. When Macon Presbyterial met there it was given to illustrate a model mission band meeting and not as an entertainment. The roll call, minutes, business, collection and the first two parts are omitted from public demonstrations, but are always given at regular meetings.

PROGRAM.

Subject—Africa.

Only children taking part.

Enter children bringing flowers and fruit for sick.

While assembling see which can find Bible references the quickest.

1. Song 148—(Assembly songs), choir of four, near piano.
2. Song 77—Souvenirs are passed. Verse for that day on back of souvenir.
3. All recite together that day's verse.
4. All recite together the Missionary Psalm 67.
5. Prayer by leader.
6. Solo by child. All joining in chorus, 151.
7. Talk on Africa by leader.
8. All name African stations together.
9. Each give the name of an African missionary and pin paper flag on which this name is written in map where the missionary is stationed.
10. Each tell something interesting about Africa.
11. Chart talk, showing comparative need of physicians in Africa and America.
12. The history of the S. S. Lapsley (holding up toy boat.)
13. Screen of African pictures explained.
14. Life of Livingstone (pointing to his picture.)
15. African Curio drill.
16. African village explained.
17. Song 21. Chorus whistled. The chorus sung softly after whistling of last chorus.
18. Post Card drill.
19. How many read their Bibles daily in past week?
    How many prayed daily for God's blessing on the Mission Band?
    How many take the MISSIONARY SURVEY in their homes?
20. Song 70.
21. Sentence prayers, closed by longer prayer by appointed child.
22. Song 25.
23. Benediction (Mizpah.)
24. March. Singing Onward Christian Soldiers.

NOTES ON PARTS.

2. The souvenirs were little cut out African huts, painted in water color on one side. Verse on other side. Tied with Sans silk. Pins in the bows.

9, 11, 13. A screen of three parts was used, one containg the map, one blackboard, one cloth to which are pinned African pictures cut from magazines.

15. Twelve children march forward. Each explain some African curio he holds in his hand.

16. The African village was made in a sand box. The African pottery out of modeling clay. The huts had raffia roofs. The fetiches were old pieces of bone, pebbles sewed up in sacks, etc. The idols were cut out of wood.

18. The post cards published by our committee in Richmond, Va., were explained by ten boys.

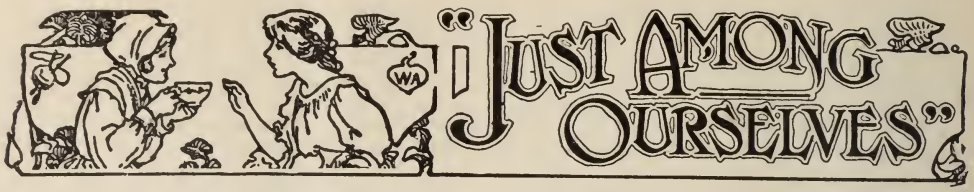
For further details, write

MRS. R. S. SANDERS,
Thomasville, Ga.

Total Increase in Gifts from Women's Societies for the Year 1914-15 $32,559.00.

The following figures are from the reports of Churches to Presbyteries and are therefore official:

Foreign Missions	$105,570
Assembly's Home Missions	21,663
Synod's Home Missions	10,177
Presbytery's Home Missions	23,257
Congregational Home Missions	32,157
Christian Education and Ministerial Relief	10,579
S. S. Extension and Publication	2,348
Schools and Colleges	9,907
Bible Cause	654
Orphans' Home	80,368
Miscellaneous Benevolences	146,502
Total	$442,982
Total 1914	410,423
Total Gain	$ 32,559



THE prominence given to Young People's work on the program of the Spring Presbyterials is an encouraging indication of the interest which our women have in this important department of our work.

Some Presbyterials had especial programs of interest to children with usually an address to children by a missionary. Other Presbyterials gave a model program for a young people's society which should be a suggestion to leaders. Conferences for leaders of Y. P. Societies only were held in many Presbyterials. At this time methods and plans for interesting young people in missionary work were discussed. The following program was for a Conference of Leaders of Y. P. Societies at Lexington Presbyterial. Miss Julia Smith of Lexington, was in charge.

FOR Y. P.'S LEADERS.

When each child is looked upon as a royal heir of Heaven because he is a brother of the Christ child—then the Epiphany will come and great light will lighten the nations.

THREE-MINUTE TALKS.

Importance of a Praying Leader
—Miss Fanny Bland Graham.

The Advantage of Programs Made Out a Year in Advance
—Miss Elsie Moffett.

Methods of Increasing Children's Interest in Giving
—Mrs. Sallie H. McCormick.

How Children Can Best Help Missionaries —Mrs. Jas. R. Graham.

Open Discussion of Each of these Topics.

In addition to these features, some Presbyterials had inspirational addresses concerning the importance of Young People's work in the local church, hoping through such addresses to inspire the women of the church to more active effort for the work among the children.

Altogether the outlook for the young people's work in the church is more encouraging so far as the women's societies are concerned than it has been before since the organization of the Auxiliary. A new feeling of responsibility for the organizing of the children into mission bands is discernible throughout the Church. We hope for a large number of new societies during the year.

Many of our Girls' Societies are making their own Year Books in a really

THE WOMAN'S COUNCIL

will hold its

THIRD ANNUAL MEETING

September 30—October 4, 1915

IDLEWILD CHURCH, MEMPHIS, TENNESSEE.

(Presbyterial Presidents are invited to attend Executive, as well as Inspirational sessions although it will not be possible to provide entertainment for them.)

creditable fashion. These books show great care and painstaking labor with most pleasing results.

The Girls' Missionary Society of Tinkling Spring Church, Va., has prepared one of the most attractive of these Year Books. Their leader is Miss Elsie Moffett, who was recently elected Secretary of Young People's work of Lexington Presbyterial. This society has its own pin, with the letters G. M. A. in enamel. Its colors are white and gold—its flower the golden-rod—its motto, "Heroines for Christ." The enthusiastic and intelligent service of this mission band should be a standard for every society in the Church.

The Girls' Missionary Society of the Second Presbyterian Church of Staunton, Va., has also prepared a most attractive Year Book. The leader is Mrs. Sallie H. McCormick, formerly the Secretary of Y. P.'s work in Virginia Synodical. Their colors are green and gold, and their flower the daisy. Their motto is "The World for Christ." The first page contains the following quotation.

"AIM"

"To be spiritual in tone,
Ambitious in knowledge,
Increasing in gifts,
Social in intercourse,
Growing in numbers, and
Prompt in business."

Loving Service.

A beautiful custom of some children's societies is the use of Loving Service boxes.

At each meeting the children are asked to drop into the box a piece of paper telling of any act of kindness they have done or seen done since the last meeting. No names are mentioned and emphasis is placed upon the doing of such service "As unto the Lord." The boxes are attractively decorated, and an appropriate inscription is the verse "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me."

Mrs. S. M. Price, Richmond, Va., first President of East Hanover Presbyterial, organized 1888.

"Her work for Virginia was expressive of her life-long interest in foreign missions. That for the poor and degraded in her own city is well known there. It was undertaken from a heart ripened by sorrow, borne by companionship with her compassionate Saviour, and with an intellect yet unimpaired by age or weakness. It was a satisfaction to her that the last work of her earthly life seemed to connect her with the influences of her earlier life and work. She was the daughter of Mr. William Jessup Armstrong, who, at the time of his death, on the wreck of the steamer Atlantic, 1846, was one of the secretaries of the American Board."

Social Work in Danville.

The members of the First Presbyterian Church, Danville, are doing most excellent work among the mill hands employed among the cotton mills and tobacco factories of that city. They

have a night school for mill children in the lecture room of the beautiful new church three times a week. All pupils must be employed during the day. There are fifteen teachers in this school. Various other lines of activities which have grown out of this school engage the time and attention of the ladies of the congregation.

At stated intervals, the women of the congregation meet at the pastor's home and spend the day sewing for the needy ones of the school. The work which these women are doing might well serve as an example to other city churches living under similar conditions.

A SUCCESSFUL SOCIETY.

The Missionary Society of Mineral Wells, Texas, adopted the Assembly's Plan last year, and have had remarkable success as the result. The secretary, Mrs. W. R. Stevens, writes: "Some were doubtful as to our ability to do more than we had been doing, but we have gone far beyond our expectations.

Our Mission Study Class has likewise been a success. About two-thirds of the society are taking the course and deriving much good from it."

OUR MISSIONARIES.

The members of the Program Committee of Montreat have kindly given us the use of the Auditorium on the mornings of August 9, 10 and 11, in order that we may hear from our women missionaries. Some of our very best workers on the foreign field are on furlough at this time, and our home missionaries will also be present.

We expect a great treat.

OUR "JUNIOR" PRESBYTERIAL.

The First Annual Meeting

Of The

Junior Presbyterial

Of

New Orleans

Prytania St. Church

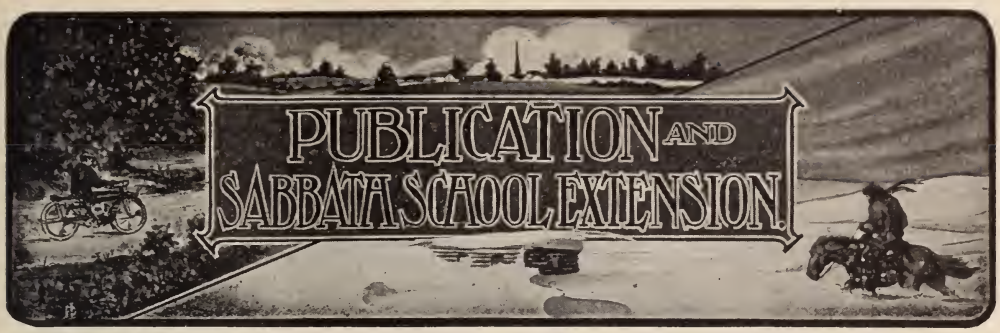
April Nineteenth, Nineteen Hundred Fourteen

at Four P. M.

PROGRAM.

Hymn 236, "Assembly Songs," (Tune Webb).
Prayer, Rev. Wm. McF. Alexander.
A Story, Told by Mr. W. H. Black.
Hymn 104, Sung by Napoleon Avenue Sunday Schools.
A Story, Told by Mr. Alex. Allison.
Song, By Italian Mission Children.
A Story, Told by Mr. Robt. Wing.
Hymn 140, "Assembly Songs."
Recitation, By Chinese Boy.
The Story of the Dimes, Told by Ten Children from Memorial Sunday School.
Offering.
Hymn 114, "Assembly Songs."
Benediction.

"Jack" is looking longingly at the top of his pole! Can't you assist him to attain his desire?



Branch Department at
Texarkana, Ark-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, Richmond, Va.

AMONG THE TOWEL MAKERS.

BY REV. C. C. MYERS.

The town of Kannapolis, N. C., boasts one of the largest towel mills in the world and therefore employs a great number of the class of people known as "mill people." Mill people are very precious in God's sight. One of the things asked to-day is, Does the Presbyterian church appeal to the mill people as strongly as some other denominations? Some of our own church men have said that it does not, but our Kannapolis work eloquently speaks to the contrary.

When I came to Kannapolis, June 1st, 1913, I found sixteen men on the roll of the Bible class and twenty-two women in the Bible class for women. To-day we have ninety-five men in the Baraca class and seventy-six women in the Philathea class. The Sunday school has grown in proportion to these classes.

We want to tell you how it was done, for after all, that is the thing of greatest interest and help.

The first step was to reorganize our classes and get men and women into the offices who had the Holy Spirit in their hearts. The next step was to put others to work, and in order to do this, we found it necessary to have a weekly business meeting, at which we would endeavor to fire those, who were not working, with the desire to win lost men and women. This was done by discussing ways and means of winning them, and what we really do is to

The Baraca Class at Kannapolis, N. C. Rev. C. C. Myers, the pastor, fourth from reader's right, bottom row.

train them in the art of bringing souls to Christ.

The Baraca class works the following plan: They put as many of their workers as possible out on the street on Saturday evenings, when the mills are not running, to mingle with the men, and in this way get in touch with men who are not going to Sunday school; not to talk Sunday school all of the time, but also touching upon things of common interest, always making sure to give an earnest invitation to Sunday school before leaving. Furthermore, they talk about the soul's welfare, if the Lord opens the way.

Then our men go into homes where there are men who are not attending Sunday school, and follow the same plan employed on the street. Each member of our class who is a Christian is also requested to pray for some man who is out of the Sunday school, and perhaps out of Christ, that he might be won for both the Sunday school and Christ.

The Philathea Class, Kannapolis, N. C.

The Philatheas work along the same lines, except for the street work.

Both classes are kept mindful of the fact that they are to depend on the Holy Spirit to give the power to do the work.

The grand old Presbyterian Church is the very church for these people who work in the mill as well as the person who moves in other walks of life.

WHO'S WHO AND WHAT'S WHAT?

The building in Ginter Park (Richmond, Va.), leased by the Assembly's Training School for dormitory and classroom purposes.

The above is the title of a one-act sketch, of two scenes and duration of 45 minutes from start to finish, for a dozen or more young amateurs. It is very amusing, being full of good humor and interesting climaxes. The best part about it is that it is highly instructive as to the important activities of the Committee of Publication and Sabbath School Work, and when the curtain goes down on the last scene, both audience and performers will have a very fair idea of the scope of this great branch of the church's work. Miss Shields and Miss Binford have shown fine skill in producing a booklet, in which is combined entertainment of high order and valuable instruction.

Leaders of young people will find "*Who's Who and What's What*" the very thing for engaging the talents of their ambitious young charges who want to do something worth while and have a good time while at it.

"Who's Who and What's What" stimulates interest, amuses and instructs at the same time. Investigate this matter for your society.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA-CONGO MISSION [37]
AFRICA.
Ibanche. 1897.
Rev. and Mrs. H. M. Washburn
Luebo. 1891.
Rev. W. M. Morrison.
Rev. and *Mrs. Motte Martin.
*Dr. and Mrs. L. J. Coppedge.
Rev. and Mrs. A. L. Edmiston (c)
*Rev. and Mrs. L. A. DeYampert (c).
*Miss Maria Fearing (c.)
*Rev. and Mrs. C. L. Crane,
Mr. T. J. Arnold, Jr.
†Mr. and Mrs. W. B. Scott.
Miss Elda M. Fair.
*Rev. and Mrs. N. G. Stevens.
Mr. W. L. Hillhouse.
Rev. T. C. Vinson.
Rev. S. H. Wilds.
Dr. T. Th. Stixrud.
Rev. and Mrs. A. C. McKinnon.
†Mr. T. Daumery.
Rev. and Mrs. J. W. Allen.
Mutoto. 1912.
*Rev. and Mrs. Geo. T. McKee.
Rev. A. A. Rochester (c).
Rev. Plumer Smith.
Lusambo. 1913.
Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. R. F. Cleveland.
*Rev. Robt. D. Bedinger.

E. BRAZIL MISSION. [14]
Lavras. 1893.
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
*Mr. and Mrs. A. F. Shaw.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. B. H. Hunnicutt.
Miss R. Caroline Kilgore.
†Mr. F. F. Baker.
Piumhy. 1896.
Mrs. Kate B. Cowan.
Bom Successo.
Miss Ruth See.
*Mrs. D. G. Armstrong.

W. BRAZIL MISSION [10]
Ytu. 1909.
Rev. and Mrs. Jas. P. Smith.
Braganca. 1907.
Rev. and Mrs. Gaston Boyle.
Campinas. 1869.
Rev. and Mrs. J. R. Smith.
Itapetininga. 1912.
Rev. and Mrs. R. D. Daffin.
Descalvado. 1908.
*Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11]
Garanhuns. 1895.
Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed.
Pernambuco. 1873.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Rev. and Mrs. W. C. Porter.
Canhotinho.
Dr. G. W. Butler.
Mrs. G. W. Butler.

MID-CHINA MISSION. [70]
Tunghiang. 1904.
Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxcy Smith.
Miss R. Elinore Lynch.
Miss Kittie McMullen.
Hangchow. 1867.
Mrs. J. L. Stuart, Sr.
*Miss E. B. French.
Miss Emma Broadman.
Miss Mary S. Matthews.
Miss Venie J. Lee, M. D.
*Rev. and Mrs. Warren H. Stuart.
*Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
†Mr. S. C. Farrior.
Rev. G. W. Painter, Pulaski, Va.
Rev. and *Mrs. J. M. Blain.
Shanghai.
Rev. S. I. Woodbridge.
Kashing. 1895.
Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
*Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.
Kiangyin. 1895.
Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
*Miss Carrie L. Moffett.
Miss Mildred Watkins.
Dr. F. R. Crawford
Nanking.
*Rev. and Mrs. J. L. Stuart.
Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.
Soochow. 1872.
Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. J. P. Mooney.
Miss S. E. Fleming.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
*Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.
Miss Helen M. Howard.
Miss Millie S. Beard.
Miss Irene McCain.
Changchow. 1912.
Rev. C. H. Smith.

NORTH KIANGSU MISSION. [62]
Chinkiang. 1883.
Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.
Miss Pearl Sydenstricker.
Taichow. 1908.
Rev. and Mrs. C. N. Caldwell.
Rev. and Mrs. T. L. Harnsberger.
Hsuchoufu. 1897.
Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
Dr. A. A. McFadyen.
Rev. and Mrs. Thos. B. Grafton.
Rev. and Mrs. Geo. P. Stevens.
Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.
Hwaianfu. 1904.
Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
Miss Lily Woods.
Yencheng. 1909.
Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.
Sutsien. 1893.
Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert
Tsing-kiang-pu. 1887.
*Rev. & Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
*Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Rev. Lyle M. Moffett.
Miss Nellie Sprunt.
Miss Agnes Woods.
Haichow. 1908.
*Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.

CUBA MISSION. [10]
Cardenas. 1899.
Mrs. J. G. Hall.
Miss M. E. Craig.
†Rev. H. B. Someillan.
Caibarien. 1891.
Miss Mary I. Alexander.
Rev. and Mrs. R. L. Wharton.
Mr. and Mrs. E. R. Sims.
Rev. and Mrs. John MacWilliams
Placetas. 1909.
†Miss Janie Evans Patterson.
Camajuani. 1910.
Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.
Sagua. 1914.
†Rev. and Mrs. Juan Orts y Gonzales.

JAPAN MISSION. [38]
Kobe. 1890.
Rev. and Mrs. S. P. Fulton.
*Rev. and Mrs. H. W. Myers.
Rev. and Mrs. W. McS. Buchanan.
Kochi. 1885.
Rev. and Mrs. W. B. McIlwaine.
*Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.
Nagoya. 1867.
Rev. and Mrs. W. C. Buchanan.
Miss Charlotte Thompson.
Miss Lelia G. Kirtland.
Rev. and Mrs. R. E. McAlpine.
Miss Elizabeth O. Buchanan.
Susaki. 1898.
Rev. and Mrs. J. W. Moore.
Takamatsu. 1898.
Rev. and Mrs. S. M. Erickson.
Rev. and Mrs. A. P. Hassell.
*Miss M. J. Atkinson.
Tokushima. 1889.
Rev. and Mrs. C. A. Logan.
Miss Lillian W. Curd.
Rev. and Mrs. H. C. Ostrom.
Toyohashi. 1902.
Rev. and *Mrs. C. K. Cumming.
Rev. L. C. McC. Smythe.
Okazaki. 1912.
Miss Florence Patton.
Miss Annie V. Patton.

KOREAN MISSION. [76]
Chunju. 1896.
Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.

Chunju—Con.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.
Kunsan. 1896.
Rev. and Mrs. Wm. F. Bull.
*Miss Julia Dysart.
*Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. John McEachern.
Mr. Wm. A. Linton.
Miss Elise J. Shepping.
Miss Sadie Buckland.
Rev. and Mrs. W. B. Harrison.
Kwangju. 1898.
Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. P. B. Hill.
*Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Mr. and Mrs. Wm. P. Parker.
Mokpo. 1898.
Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. and Mrs. J. S. Nisbet.
Miss Ada McMurphy.
Miss Lillie O. Lathrop.
Dr. and Mrs. R. S. Leadingham.
Rev. and Mrs. L. T. Newland.
Soonchun. 1913.
Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
*Miss Meta L. Biggar.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.
Rev. and Mrs. J. C. Crane.
MEXICO MISSION. [11]
Linares. 1887.
Rev. and Mrs. H. L. Ross.
Matamoros. 1874.
Miss Alice J. McClelland.
San Benito, Texas.
Miss Anne E. Dysart.
Brownsville, Texas.
Rev. and Mrs. W. A. Ross.
Montemorelos. 1884.
Mr. and Mrs. R. C. Morrow.
C. Victoria. 1880.
Miss E. V. Lee.
Tula. 1912.
Rev. and Mrs. J. O. Shelby.
UNASSIGNED LIST. [4]
China.
Miss Nettie McMullen.
Japan.
Rev. and Mrs. J. W. Hassell.
Korea.
Rev. T. E. Wilson
RETIRED LIST. [10]
Brazil.
Mrs. F. V. Rodrigues.
Mrs. R. P. Baird.
China.
Rev. and Mrs. Geo. Hudson.
Cuba.
Miss Janet H. Houston.
Rev. and Mrs. J. T. Hall.
Japan.
Miss C. E. Stirling.
Mrs. L. R. Price.
Korea.
Dr. W. H. Forsythe.
Miss Jean Forsythe.

Missions, 10.
Occupied stations, 53.
Missionaries, 339.
Associate workers, 8.

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.

†Associate workers.

For postoffice address, etc., see net page.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paula, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rie Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow "Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via "Chinkiang, China." For Hsuchou-fu—"Care Southern Presbyterian Mission, Hsuchou-fu, via Chinkiang, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—via Chinkiang, China." ForSuchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari, Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea,Asia.

MEXICO MISSION—For Linares—"Linares, Nuero, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

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